the Link
Vol. 12, No. 34, February 18, 1992
Concordia University Montreal, Quebec

BLACK on BLACK

The Afrikan Heritage Issue

NAPOLEON 02/92

AGENDA

The Agenda is a FREE service to publicize Concordia-related events. Space priority is given to non-profit and student groups. Drop off your info. at our office, room H-649 in the Hall Building, or mail it in, indicating AGENDA on the envelope. Deadlines are 5 pm Friday for Tuesday issues, and 5pm Wednesday for Friday's issues.

Tuesday, February 18

Lecture: Dorothy Williams, researcher, on "Black Women Building a Community." 8:30pm, at the Black Studies Centre, 1968 de Maisonneuve West. Presented by the Simone de Beauvoir Institute and the McGill Centre for Research and Teaching on Women. Info: 848-2373.

Thursday, February 20

Women of the First Nations Speak: An evening of poetry, fiction, and song. Featuring Marie Annehart of the Saultaux Nation, June Delisle of the Mohawk nation, and Alanis Obamsawin of the Abanaki Nation. 7pm, in room H-762. All proceeds of the minimum donation of $3 to go to the Native Women's Shelter.

Friday, February 21

Coffee House, at Reggie's featuring live music: Quillay, Hugo de Burgos, Bornagain Pagans, Richard McGuire, and Ecoanddino. $3 on the 7th floor of the Hall building. Presented by the Concordia Central America Committee.

Advertise in the Link!

GENERAL

The McGill Literacy Council, a group of students who tutor adult non-readers, seeks Concordia students who are interested in establishing a similar group. We are also looking for summer volunteers. Call Lynda at 398-5100.

CUPA meetings. Attention all Psych students: Come to our meetings, every Tuesday at 3:15pm, P-205, and get involved. Drop by for info or upcoming events like our spagetti dinner.

A drop in service at Counselling & Development, Loyola Campus, provides for 15 minute periods to help students with brief questions of an educational nature. Wednesdays and Thursdays, noon to 1pm, 2490 West Broadway. Info: 848-3555.

The Outdoors Club meets every Thursday at 10am. Victoria Gym, 1822 de Maisonneuve. Everyone is welcome. For information on upcoming events. Info: Athletics Dept., 848-3860.

Indigenous Peoples International meets regularly on Fridays at 2020 Mackay, room 204 at 7pm. All welcome. Info: 848-7410/7443.

CUTV is presently recruiting members to program, edit, switch, do camera work and act. Please call 848-7403 or drop by H-651-1.

Amateur Radio Club- Meetings will be held every Tuesday night from 7-10pm in H-644-1. Get on the air and talk to the world FREE via personal ham radio. New members welcome.

Volunteers needed. Need experience related to infant & child development, or community work? Why not volunteer for Parenthèse, a support group for mothers and their young children on Tuesday and Thursday afternoons at the CLSC Guy Metro? Info: Cyndy at 934-0354.

Writing Assistants program. Free individualized help to improve your academic writing ability. Day or evening appointments. Info: Learning & writing centre, 848-3545 or 3555.

Understanding your family: workshop designed to help you to understand where you come from, the impact that your family has on you today. To be held Feb. 5 - Apr.2. Info: Student Services, Counselling & Development, 848-3555.

LGFC (Lesbian and Gay Friends of Concordia) has a discussion group meeting every Friday at around 5:00pm., at their office, 2020 Mackay, in the P-Annex. Info: 848-7414.

The Legal Information Service is available for information and counselling. If you have a problem with your landlord, or with a contract that you signed, they can help. Info: CC-326 (LOY) 848-4960. This service is free and confidential.

Continued on page 4

CLASSIFIED ADS

RATES: 20¢ per word for Concordia students (CUSA, CASA), 25¢ per word for otherstudents and business ads. Deadlines are 5pm Friday for Tuesdayfor Friday issues. Come to room H-649 in the Hall building and fill out one of our painless forms. Hours: Mon-Fri 10-5. Ads must be accompanied by payment, or they will not run. We do NOT take classified ads by phone

TYPING

Success to all students! Term papers, resumés, etc. 22 years experience - both languages. 7 Days a week. WordPerfect, $1.75/ double spaced. 2 streets away, Peel. Paulette or Roxanne, 288-9638, 288-0016.

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Girl Friday. Term papers, resumés, manuscripts, mailing lists, correspondence. 9:00-6:00 (7 days). Laser printer. 937-8495 (Atwater).

Typing: term papers, C.V.s, $1.50/ page. Selectric. Nr. Vendome metro. 486-0925.

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TRAVEL

Looking for a lift to Toronto for Feb. break. Will help with gas. Call Cameron at 631-6142 or through the Link.

Want a free ride from Florida - first week of April? Wanted: responsible person(s) to bring back older couples' car from West Palm Beach. Call 481-1469.

PERSONALS

Hey! Lover of those who loves franks, beans, and billards. There are lots of us hot athletic men out here wanting to shoot balls with each other, but we need to meet. Any ideas? Respond in next issue March 3rd.

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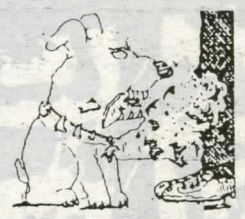

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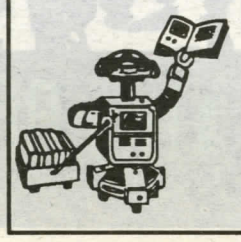

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Anti-racism group wants wider SCOPE in education

by Josey Vogels

A new student group at Concordia wants to broaden the SCOPE of university education.

Akram Bhatti, a member of the Students' Committee Opposing Prejudice through Education (SCOPE), said universities have to get away from the "west is best" mentality and begin reflecting different cultures in curriculum.

Bhatti, a liberal arts college and political science student, started the group with Deepak Awasti, Thomas Ponniah and Liz Casuga last summer after a conference on visible minority youth in Quebec.

Using Q-PIRG — an environmental action group based at Concordia as its resource and financial base — SCOPE wants to address racism on campus and in curriculum, and network with other anti-racism groups.

"We began thinking Q-PIRG should get involved in anti-racism work," said Bhatti, whose parents came from Rajasthan, India. "We thought it would be interesting for this to happen in a group that is more or less white and middle class."

Bhatti said the Eurocentric nature of education is insulting to minority students.

"If you're a person of colour with a culture as rich as the Indian culture, you're essentially told your culture is not as valuable as the dominant Protestant culture," Bhatti said.

He said this has created a lack of politicization among ethnic youth.

"There is a real lack of activists who are not white," he said. "And those that are activists come mostly from the arts."

Part of the problem is "streaming." Bhatti said people of colour tend to stay out of fine arts and arts and science.

"I was suppposed to be a doctor, but I gave up and took a different route and it has isolated me in a lot of ways," he said. "There is a strong message that you have to become professionals in order to survive in white Canada."

As far as inclusive curriculum, Bhatti said subjects like engineering "are cut and dry" but subjects like history, philosophy, art and theatre are still based on a European tradition.

"We need to look at how the world influenced Europe as opposed to how Europe influenced the world," said Deepak Awasti, a political science student who was born in Punjab, India. "The Greeks found democracy in Northern Africa, but people say it started in Athens."

Awasti said SCOPE plans to have workshops every few months, and discussions and debates sensitizing faculty and staff around issues of racism.

Bhatti said he would like to see a class devoted to the Charter of Rights and Freedoms in classes like commerce and engineering.

"These are future bosses who don't learn that racism is against the law," he said.

Awasti, who also sits on the Arts and Science Faculty council, said they have talked to the administration but "the mentality is still that we are an anglophone university based in a European tradition."

This is reflected, he said, in how the university allocates funds, and the lack of priority it gives to employment equity.

"They are not focusing on it," Awasti said.

The stubborness of some faculty members is another barrier that must be confronted, he said.

"One prof told me the tradition of philosophy began in Europe and that there was no tradition in Asia."

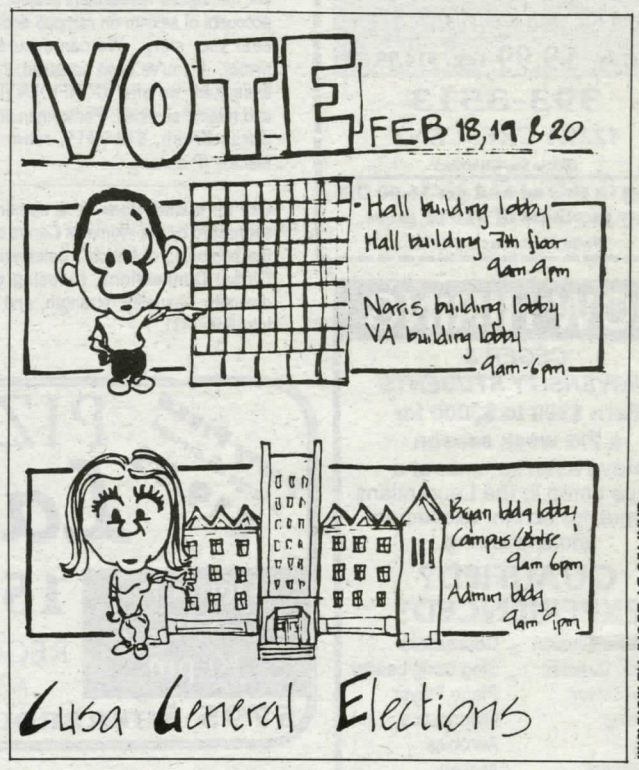
SCOPE is currently working with the Canadian Center Against Racial Prejudice (CCRP) on an inter-university conference to be held March 20 - 22 at l'Université de Montréal.

Cynthia Kelly, who is working for CCRP to help organize the conference with Concordia, McGill, l'Université du Québec à Montréal and l'Université de Montréal, said the conference will focus on how to address academic discrimination, curriculum and accessiblity, and how anti-racism groups can organize.

Kelly said SCOPE compliments the work of the CCRP.

"While we operate as an information group, SCOPE can be an action group. And when things come up in the community, they can organize around it, get the information out and network with other groups."

For information on the conference call 495-3954.



GRAPHIC BY LOUAI AL-MUNAJIM

Student struggles with GSA's indecision

by Briana Davis

Concordia's Graduate Students' Association gave money to an undergraduate faculty, but turned down one of its own members, said Leo Tavormina, president of the Political Science Graduate Program students' association.

"(They get a request) from a person in fine arts who's not a grad student and who doesn't represent a graduate student association — and they give them the full amount of money they ask for. Yet they give us, who are a graduate student association, and one of the bigger departments, nothing," Tavormina said.

Tavormina made his initial request for funding to attend a workshop in Washington, D.C., in April. Tavormina asked the GSA to cover one-third of the $4,000 transportation cost, but was sent home empty-handed.

Didier Pomerleau, president of the GSA, said there were four presentations that night. Two were accepted and two, one of which was Tavormina's, were turned down.

The funding request from fine arts was to build art display cases around campus to display art from graduate and undergraduate students.

Pomerleau said the GSA turned Tavormina down because his "selling effort was weak and the presentation was lacking."

But Tavormina said he was uncomfortable at the presentation because he was expecting "a formal meeting, and I see four or five people around a table with a case of beer and they were drinking beer."

Tavormina said he felt rushed during his presentation and "they [the GSA] just wanted to get on with their pub night."

Pomerleau said some of the GSA members at the meeting had one beer while four or five members had none.

He said the GSA tries to let fine arts have its fair share and "tough titty" if Tavormina believes the political science department should have gotten the funds.

The Fine Arts projects "benefits many people, including the graduates," said Pomerleau.

The purpose of the political science students attending the workshop is to "expose ourselves to public administrators and political practioners, because that's what we learn in our program," said Tavormina.

But Pomerleau said the purpose of the trip is "basically to network and build contacts and we do not feel it is our job to pay for job interviews."

Tavormina said the GSA came up with the $400 after a special meeting and said the GSA is trying to appease him so he would not "pursue anything more."

"They didn't have any money a month ago and they didn't like the project — and all of a sudden last week they find they have $400 and the project is acceptable," Tavormina said. "What happened in that two weeks except the fact that I decided to take some action to find if they're on the up-and-up?"

But GSA president Didier Pomerleau said Tavormina was not offered the $400 but was welcome to try again at the next council meeting.

Pomerleau suggested for the second council meeting Tavormina should "make a presentation instead of coming half-baked and to get someone better at communication."

The council meeting between the GSA and Tavormina will be held before the end of this month.

Porn case is thrown out of court

An attempt to charge a university employee after he was suspected of sending pornographic images to female staff members was thrown out of court on Thursday.

Sally Spilhaus, Concordia's sexual harassment officer, would not reveal the parties or department involved but said the women started receiving the pornographic pictures over a year and a half ago.

"The victims felt they knew who it was but couldn't prove it," Spilhaus said.

Police investigated and laid an intimidation charge against the man suspected. However the crown prosecutor dismissed the case for lack of evidence.

"It pisses me off royally," she said. "It shows you can create a lot of fear, anger and discomfort and get away with it."

One of the women receiving the mail has since moved to another department but one woman is still working with the man who was charged, Spilhaus said.

"The department head must deal with the internal problems which still exist (in the department)," she said. "Just because it was thrown out of court it doesn't prove the evidence isn't there. The same circumstantial evidence exists. It hasn't changed." —*JV*

Programs help Black kids stay in school

by Eugenia Xenos

Sisters and brothers are doing it for themselves.

Because the current education system doesn't fulfill the needs of African-Canadians, members of the black community have instigated programs this year to help kids stay in school and attend university.

"Tutoring (of black children by blacks) has been happening for two to three years now," said Orin Bristol, Also Known As X (AKAX) spokesperson and an organizer of a university orientation program. "But this year in particular, people have been very involved."

Bristol said, "Black pride is strengthening. We have to take control because there is no one now addressing the needs of our students. Blacks don't have many political or social resources; all we have is human resources."

Programs started this year include the University Orientation Program, organized by the African Alliance in Action, an umbrella organization of six anglophone student groups and AKAX; and a high school tutoring program started by McGill's Black Student Network.

"The (university opportunity) program gives black students incentive and shows them what university has to offer," said Marie-Yolaine Bernard, an 18-year-old Concordia history student who participated in and helped co-ordinate the program.

Bernard said about 70 Concordia and McGill students offered to have a CEGEP student accompany them to class in an attempt to give them incentive to go to university and to find out what university has to offer.

"Unfortunately, only about 20 CEGEP students actually participated this year," Bernard said. "But then the AAIA only started up in November, and the program was not publicized enough."

She said, "Black students don't always excel, but it's not because of a lack of motivation. Sometimes they don't go to the right people (for guidance) when they need a guide in decision-making."

Bristol said there aren't enough positive role models within the university system.

"Young black kids often don't see that there are older black people in university who are succeeding and are graduating and getting jobs," he said. "So if the program helps one more person get into university who normally wouldn't have, then it's worked."

He said blacks have to build up the community "from the inside out so that in a couple of generations, we can get out of being in a position of inferiority. We have to start at these levels, and so programs like these are a success."

Adrian Plata, a commerce student in his last year at John Abbott College, participated in the program and said it's good to have the option available — but it is hard to get a sense of the university in so short a time.

"I got a dose of what I could

continued on page 8

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AGENDA
cont. from page 2

WOMEN

Bi-the-way, a discussion group for bisexual women welcome new members. Meetings are held every Friday, McGill Women's Union. New member meetings are every second week. For more info call 598-8661.

The Lesbian Studies Coalition now meets every Thursday at 7:30pm, in the P-Annex, 2020 Mackay. Info: 848-7431.

Volunteer feminist performers needed for International Women's Day celebrations and info-fair. Women only. Please contact the Concordia Women's Centre at 848-7431.

Have you been a victim of sexism? The student run sexual harassment project is compiling accounts of sexism on campus and we'd like to hear your story. We can ensure your anonymity. If you've been harassed, threatened or assaulted, we offer CONFIDENTIAL support and referral services. For women only. Contact Sarah Kresh, 848-7411, room 103, 2020 Mackay (P-annex).

Call for submissions for a women's art show sponsored by the Women's Centre to be held in the beginning of March. Celebrating Women: Global Connections, focusing on cultural diversity, sexuality, strength, and spirituality. Info: 848-7431.

Single Mom's support group. Every Friday, 1:30-3pm. A place to relax, breathe... An opportunity to share concerns and experiences. At the Women's Centre, P-Annex, 2020 Mackay, downstairs. Info: 848-7431.

Survivors of rape and sexual assault, a mutual-aid, support group for women. If you are interested in sharing your experiences around these issues, this group may be for you! For more information, or to register, call Diana Pizzuti at the YWCA, 866-9941.

the Link needs extra special **women** to contribute to our extra special **women's issue.** Deadline for submissions is Wednesday,

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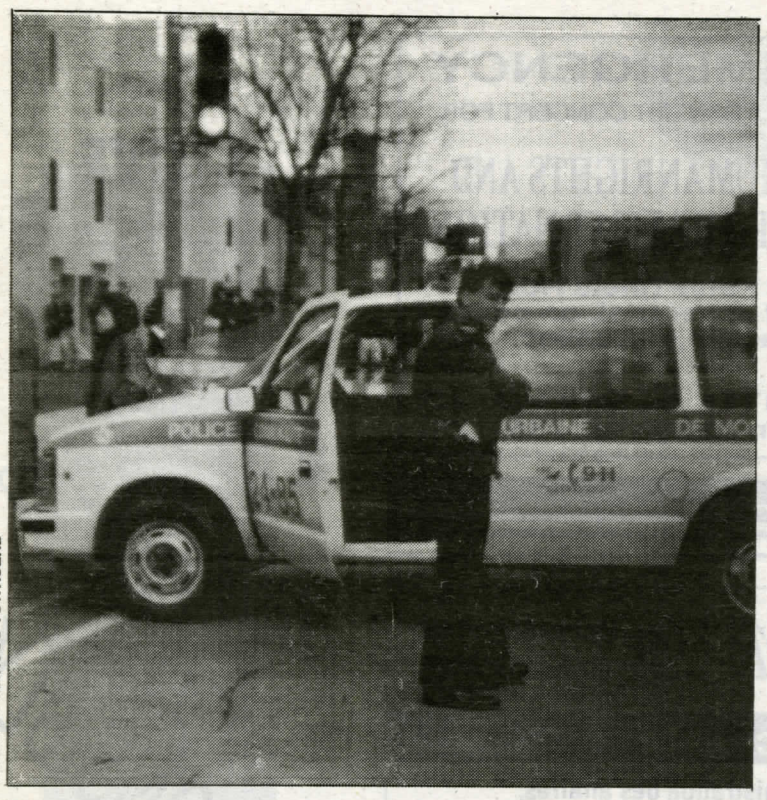

PHOTO BY MARCOS TOWNSEND

MUC station 24 police supervisor Pablo Palascios.

CBC reports on MUC officer ignore black community's rights

by Shelley Walcott

When black youth activist Orin Bristol was approached by CBC executives late last year, Bristol said he was asked to participate in an in-depth report about blacks in Little Burgandy and their complaints of harassment against MUC police lieutenant Pablo Palascios.

Bristol, a spokesperson for Also Known As X, agreed to be interviewed for the report but he, and numerous other members of Montreal's black community, were outraged over the CBC's final product.

On Tuesday, Jan. 21, CBC aired two news specials focusing on the antics of the Station 24 policeman. The first appeared on Newswatch and was titled "Black and Blue," and the second appeared as a segment on the Fifth Estate.

Both specials showed Palascios patrolling the streets of Little Burgundy, stopping civilians at random and demanding identification.

One of the more disturbing parts of the film showed Palascios letting himself into people's apartments in the middle of the night with keys supplied to him by Montreal's public housing department. The housing department has subsequently stopped providing Palascios with keys to apartments.

Tenants were shown strewn across their beds awakening to a police officer rummaging through their home and the bright light of the CBC camera shining in their eyes. All of the people under siege by Palascios in the film were black.

"The shows were pathetic," said Bristol, a second-year Concordia student. "The community was portrayed in a negative way and Pablo was made man of the month. The shows did not speak about the white criminals in Little Burgandy...(The media has) a tendency to portray our community in a very bad light."

Almost every black person familiar with the working-class district of Little Burgundy has heard complaints about the controversial policing methods used by Palascios and two other Station 24 officers, Gilbert Gauvreau and Richard Prud'homme.

For a long time, Gauvreau and Prud'homme were known to Little Burgundy residents as only Batman and Robin.

Allegations against the three officers included complaints of breaking and entering, stopping people for no apparent reason and the utterance of death threats. One Little Burgundy resident, who requested her name not be published, said she and others in the area were, and still are, afraid of the three officers.

Despite their fears, some members of the Little Burgundy community aired their complaints to Leith Hamilton, executive director of the Black Community Council of Quebec. In light of the complaints he has heard from residents, Hamilton has also expressed disappointment over the two CBC specials.

"Normally CBC is a good media outlet for minorities, but this piece stood out in that there was a lack of sensitivity in how the black community was portrayed. It reinforced stereotypes in certain people's minds that the black community is all about drugs and crime and a lot of complaining with no solutions, and this is not true."

Hamilton, along with the BCCQ's secretary, Linton Garner, and Alfie Roberts of the St. Vincent and the Grenadines Association, met with CBC executives Tony Agostini and Nicole Bélanger last week to discuss the news specials.

Hamilton, Roberts and Garner requested the station publicly denounce the policing methods used by Palascios.

"We're hoping they issue a statement stating they do not support the illegal activities they captured on film," said Roberts.

Bélanger, regional director of English Services for the CBC, expressed disappointment over the anger members of the black community felt after watching either one or both of the specials.

"There seems to be a sense we were portraying blacks in a stereotypical way. The show was about a policeman dealing with the world that deals with policemen. The item was about a cop and how he deals with drugs in the black community."

Bélanger also said the CBC has done 45 items since September on blacks and the problems they face living in Montreal. She said the two recent CBC specials on Palascios were effective because they showed the questionable tactics used by the police officer.

However, others say the tactics used by the CBC were the ones that were really questionable.

"The films added insult to injury to the ongoing struggle of black people," said Roberts. "The CBC should have put the story of ongoing police harassment into context. [The specials] seemed to only show that the rights of blacks are expendable."

Palascios is currently under an internal police investigation. He is still patrolling the streets of Little Burgundy.

Leading us through Black history

by Michel Sanon

From colonial times until now, mainland Africans as well as people of African descent living throughout this planet have suffered the social cancer of racism. It has affected our lives in every area.

Every one of our progressive leaders who undertook to promote unity and self-determination within his nation or, on a broader basis, among African Nations, has either been killed by agents of a colonial power, forced into exile by some kind of imperialistic manoeuvre, or put in jail.

Toussaint Louverture

Born in the French colony of St. Dominique (now Haiti), Toussaint began his life in slavery. He rose to a position of great power after building himself a guerilla army and exploiting the conflicts between France, Great Britain and Spain.

He would join one colonial power to fight another, and then turn around and join his previous allies to fight the other side. In the end he sided with French forces, because the constitution of revolutionary France was supposed to guarantee freedom and equality for all.

Toussaint saw in it an opportunity to reach his supreme goal of ending slavery.

Toussaint's army helped the French defeat the British and Spaniards invading St. Dominique. Later, he made a deal with Great Britain and the U.S., promising to supply them with sugar, and not to invade Jamaica and the American South. In return, the Americans would supply Toussaint with arms and other goods to strengthen his position against France.

In January 1801, Toussaint's army overran Spanish forces in Santo Domingo (now the Dominican Republic) and freed all slaves. The French government granted Toussaint the title of governor over the island as a French citizen, but he wanted to head an independent republic, and to prevent the reinstitution of slavery by the French.

An invasion army was sent from France to deal with him, but the French forces suffered very heavy losses so the French general Leclerc decided to invite Toussaint to meet with him to talk peace.

At that meeting he was kidnapped and deported to France where he died in jail April 7, 1803. By the end of that same year, Toussaint's remaining army won the independence war against the French.

Kwame Nkrumah

Kwame Nkrumah was a "political organizer of outstanding ability." He was a top promoter of the black liberation movement, a revolutionary thinker and a writer of great calibre. Some of his publications included *Towards Colonial Freedom, Africa Must Unite* and *The Last Stage of Imperialism.*

Nkrumah liberated his country, Ghana, from British colonial rule in 1957, after inspiring and leading a campaign of "non-violence and non-cooperation" in which he used "all legitimate and constitutional means" in order to "cripple the forces of imperialism in the country."

He was the first head-of-state of independent Ghana, but important sectors of the economy were "controlled by foreign interests," while Nkrumah was fighting for self-determination. With their economic power, the imperialist nations stirred unrest in Ghana, and their collaborators tried to assassinate Nkrumah more than once.

Finally, while he was on a trip to China in 1966, a coup was launched in his country and he was forced to spend the rest of his life in exile. He died of cancer in 1972. He set the tone for the liberation of Africa from colonial rule.

Patrice Lumumba

While Congo (now Zaire) was a Belgian colony in October 1958, Patrice Lumumba founded the first nation-wide Congolese political party: Congolese National Movement. His aim was to lead his people to freedom, and to promote self-determination for Congo.

Lumumba was jailed when he opposed the scheme of the Belgian government to delay the independence recognition of

continued on page 9

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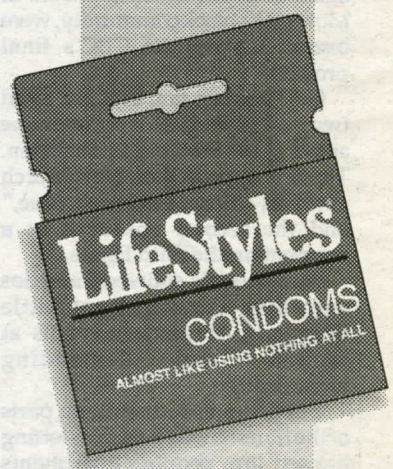

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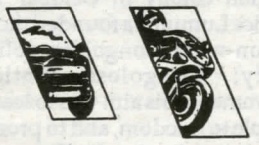

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A Black hairstory

by Andrelle Quammie

Blacks are rediscovering their roots.

North American blacks are the only race whose hair has changed with them, in texture and appearance.

The history of their hair parallels the history of their race from the days of slavery, when they were uprooted from Africa, to their current existence in North America.

In Africa, kinky hair was attractive.

It was curly and coarse, but was also adorned with intricate headpieces and designs, which were seen as signs of beauty.

Some African tribes judged a woman's beauty by her coiffure. Each tribe had its own haircare styles, which became tribal characteristics.

Emulating Europeans' hairstyles showed Blacks' lack of pride in their own

For example, the Masai people of Kenya, in East Africa, for hundreds of years reversed the standard way men and women wear their hair.

In their society, men wear their hair long, in tiny thin braids, decorated with ornaments, tied with string, and coloured with clay. The women are cleanshaven and wear necklaces and big-looped earrings.

As for the Africans, they used their skills to carve beautiful combs.

The combs were carved from either ivory or hardwood. They were smooth with rounded tips to avoid snagging the hair or piercing the scalp. The decorative combs were works of art, with intricately-carved designs. The haircare combs resembled the current Afro-pick.

Africans took as much pride in fashioning combs as they did in grooming their hair.

But with the emergence of the slave trade in Africa, this all came to an end. Slaves were robbed of their lives, culture and heritage, and combs.

They were forced to live in unsanitary conditions and the lack of hair tools left them unable to properly care for their hair.

Many slaves developed scalp infections and diseases, such as ringworm, which left puss-filled sores on the scalp.

These sores made it difficult to the comb hair and often spread to the neck or the face, causing the fibres of the hair to become caked with puss.

The caked hair broke off and became entangled in the healthier hair. It then retained water, soured and rotted.

This sparked the use of head ties to hide the unsightly hair. Slaves were ashamed of their appearance because they often compared their appearance to their masters', the same masters who denied them the tools to adequately groom themselves.

Fine, free-flowing, European-style hair has always been the symbol of beauty. When slaves were finally able to develop methods for proper haircare, they masked themselves in this image.

During the late 1800s, near the end of slavery, blacks successfully developed methods to straighten the hair. The first straightening solution was a combination of hog lard, lye and cooked potatoes.

Massaging hair with hog lard before using a hot comb to straighten it was another way to mirror the European hairdos. Emulating Europeans' hairstyles showed Blacks' lack of pride in their own race.

But these extreme measures damaged hair, often making it break or fall out and burning the scalp.

Madame C.J. Walker became famous for being the first black to perfect the use of the hot comb and cream relaxers used today.

While damage to hair is still common, it doesn't happen as much these days. Diane of Diane B Salon says no product will break hair if it is applied correctly.

"You have to know the different texture of the hair to know what product to use," she says.

Various black hairstyles have emerged this century.

Rastafarians, with their uncombed dreadlocks, have always been considered unclean and uncouth.

Far from being unclean, however, the Rastafarians are naturalists who believe that to be unshaven is natural. They don't use chemically-processed goods such as shampoo. They instead choose to wash their hair with pure water and herbs because of their religious beliefs.

They identify themselves with Sampson and this Bible verse: "They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh."

Today, new box-cuts, braiding techniques, and dreadlocks mark the return to natural hairstyles. Huge Afros were trendy in the 1960s and 1970s.

Anne Kabuga, who has been braiding hair professionally out of her Montreal home for four years, agrees there is now a move towards natural hairdos.

Braiding hair is an African art which dates back hundreds of years, says Kabuga, a Kenyan. Braiding styles include the basket weave, single braids, or corn rolls.

Corn rolls are what Europeans refer to as the French braid, she says. The name is derived from braids resembling the rows of kernels on an ear of corn.

In the past 10 years, Kabuga says, African women had different hairdos depending on the age group of the woman or her social status. Women were classified as maids, young ladies, or mothers.

"You could distinguish them just through their hairdos," she says.

But many women now braid their hair because "it helps it grow a lot faster and it makes your hair a lot stronger," she says." "Once the hair is braided, it gives someone a totally different look: a natural look."

Debbie Nurse of Ebony and Ivory Hair Salon said short cuts are also becoming popular looks for women.

"Before, nobody liked to cut their hair. Now everybody's into wild cuts," Nurse says.

No more perming or pressing. No more burning of the scalp. The style is natural. Let's hope it's the wave of the future.

PHOTO BY WYNNE KEING

Thierry Coriolan models dreadlocks, a Rastafarian hairstyle.

Dr.Ben gives dose of history

by Gerard Dee

The Christian version of the immaculate conception and the story of Adam and Eve can be traced to Egyptian mythology, a historian from New York told about 300 McGill students last Thursday.

Yosef ben-Jochanon, or Dr. Ben, as he is most commonly referred to, said the Egyptian story of the immaculate conception of Isis, who gave birth to Horace, dates back thousands of years before the Bible.

Dr. Ben, 77, added that there is also evidence that key biblical figures such as Mary and Moses, were black.

The long history of African religion is also proof of a strong culture which has been denied by European historians, he said.

"They said that Africans couldn't write and didn't have an alphabet or language," he said.

"In Ethiopia alone, there are three written languages and when they started, there was no Rome or Greece."

Dr. Ben has been a linguist, archaeologist, civil engineer and lawyer. He has also been a historian and an Egyptologist, studying and researching the ancient civilizations of black peoples along the Nile and of African peoples for the past 50 years.

After his first visit to Ethiopia and Egypt in 1939, Dr. Ben said he was fascinated by pyramids and the writings they contained. He then discovered that his people's history stretched past that of Greeks and Romans.

"I could talk all night and through the next day about African history without coming to European history," he said. "That's recent history compared to African history."

Dr. Ben said African history influenced Christianity.

"We are told that the missionaries brought christianity to us," he said. "But Ethiopia (in its original African form) was christian long before any other nation."

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Concordia Black Studies far from being programmed

by Colin Dennis

A Concordia Black Studies advocacy group modelled on the Lesbian Studies coalition may help set up a Black Studies program, a third-year classical studies student said.

Lawrence Braithwaite is working towards starting up such a group. "Our group would provide for an area to accumulate literature to organize a small library," Braithwaite said.

"We would hold study sessions that would enable comprehensive application of literature and black history into the university curriculum."

This will pave the way for an inter-disciplinary and possibly full-fledged degree program, Braithwaite said.

But the university's director of advocacy in student services said such programs at Concordia and McGill could run into problems.

"The program requires expertise and library books to support it, and black students have to ask themselves whether there are enough black teachers to merit setting up the program," Ann Kerby said.

"There is a danger of spreading your (blacks') resources too thin." She suggested that black students interested in a program call on professors for support.

Kerby said students now working on the project may only see end results once they graduate because it takes about two years to set up such a program.

McGill's Black Students Network submitted a proposal last year for a history course, which could be a stepping stone towards Black and African Studies programs. The Network is still waiting for administration to approve the proposal.

Concordia graduate studies academic rector in sports and institutional management said he is leery of starting a Black Studies program because of the failure rate of such programs in North America.

"Black students must ask what has happened with other Black Studies programs. Which ones succeeded, and who wants it (a black studies program)?" said Clarence Bayne.

Bayne added that most students in these programs are white.

But he said that successful programs have given blacks a better understanding of black history and a greater sense of pride.

For example, Bayne said, the University of Massachusetts' co-operative program is not strictly theory. Students work as senators' aides and editors. "Its graduates go out as experts who meet valid needs."

Concordia English major Shelley Blackman said a program would raise awareness of the black experience.

"It would bring a new awareness of black history and culture for all students, and integrate different traditions and cultures," Blackman said.

Dr. Ben

continued from page 7

Born in Ethiopia, but raised and educated in Puerto Rico, Dr. Ben spent most of his life spreading his beliefs both in Africa and North America.

"The pride of my people — freeing (knowledge) for my people — that's what it all means to me," he said.

"I have a mandate to increase the African population," he said, citing his 12 children and 51 grandchildren.

Tutors

continued from page 3

expect from the course I sat in on (information systems at Concordia), but not necessarily of the university," said Plata.

However, he would do it again next year "if I had the time."

Another program that aims to break the stereotypical image of the failing black student is one where about 15 university students — mostly from the Black Students' Network — volunteer their time to tutor high school students.

This program started last semester at Shadd Academy, and has since expanded to Lachine High School. About 30 high school students have used these tutors each semester at Lachine High.

A PSBGM liason officer for the black community said tutoring programs are useful because they teach black kids their culture, treatment of which is "sadly lacking" in the school system and in the community.

But Eric Mansfield said he doesn't know of any tutoring programs that really address this. Instead they concentrate on solving social problems such as behaviour and homework.

"So we have a serious problem in terms of our black youth not knowing who they are, not knowing their history beyond the last 200 to 300 years, when slavery started," Mansfield said.

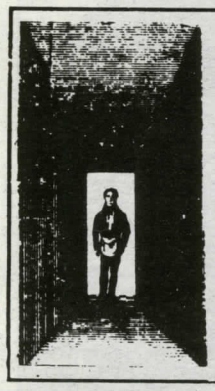
Mansfield added, "Blacks tend to believe that their whole history is a negative one. Until we start teaching our kids who they are, they're going to be lacking in self-motivation and self-esteem."

Interestingly, most of the 20 students that signed up for the University Opportunity Program asked to take an African History course at McGill.

Bristol said, "Unfortunately, what it takes to make this kind of movement happen is having a young brother get shot down in the street. It's very sad that it takes something like this to bring us together."

Other programs include one where black CEGEP students tutor elementary school students, and a six-week summer program organized by the Quebec Board of Black Educators.

The African Alliance in Action is also planning a weekend school for black children, scheduled to start next fall.



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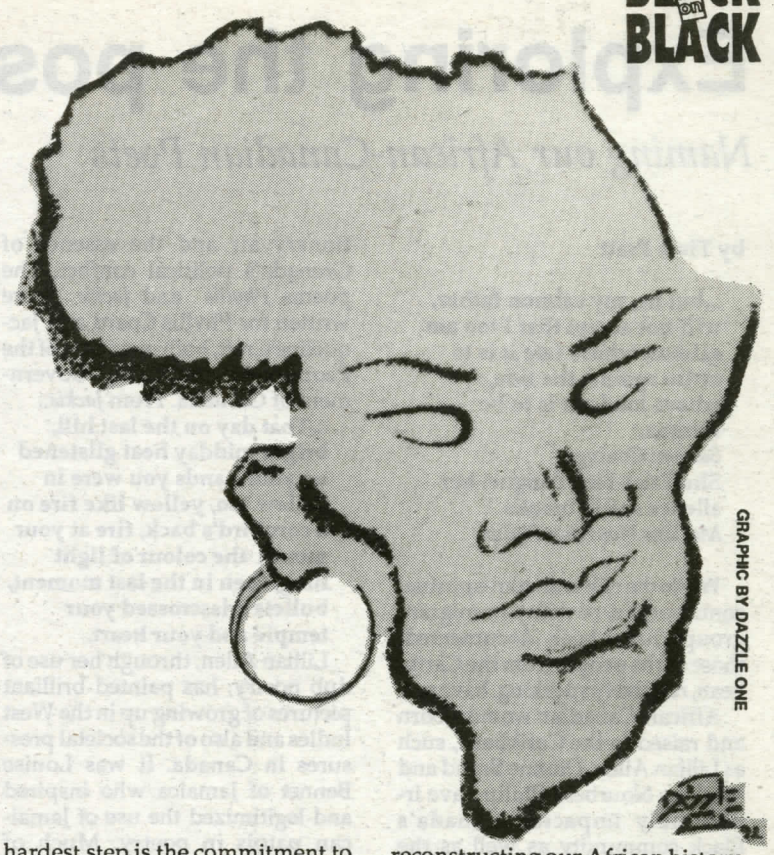
Reclaiming our names

BLACK ON BLACK



GRAPHIC BY DAZZLE ONE

An African-Caribbean couple, dedicated to working within their black community, experience the arrival of their new baby boy and christen him Michael Junior, and an African-American woman names her daughter Rhodesia. Although these specific examples are hypothetical, such cases do occur on a daily basis. Sisters and brothers throughout the world are failing to see how the significance of a name is directly related to our identity as Africans.

If we are not adamant about maintaining the tradition of passing on names that display our Eurocentric ties, then we are either struggling to make up a unique name, or we are simply calling ourselves and our children names without looking into their historical meaning. For example, Rhodesia is not an African name. It was, in the past, African land named after one of the world's most racist people, Cecil John Rhodes. Today itis still Zimbabwe. Perhaps someone would scoff at the thought of naming a girl Jendayi or Sharifa, but we need to question why it would be considered acceptable to name our daughters Victoria, Elizabeth, Virginia, or Mary. Would it be considered normal to name an African child Wing Ye, Julio, Mordecai, or Jean-Guy? And do we question why we maintain such names as Jackson, Jones, Smith, Turner, or Baker, which originated from our ancestors' slave masters? The origin of the name Elizabeth may not relate positively to African history, but research shows that Jendayi (pronounced jen-Dah-yee) is Shona for "give thanks." It originated from Zimbabwe and it signifies the acknowledgement of being blessed. Likewise, Sharifa (shah-Ree-fah) is Swahili for the word "distinguished," and its origin is East African. African children named Jendayi or Sharifa should know that their names reinforce the fact that their existence as Africans in this world will always have meaning, a history, and a purpose.

In ancient Africa, the naming of a child was of great significance, beginning in Nubia and Kemet (Egypt). Naming ceremonies were influenced by the circumstances relating to the birth of any child. Today, Africans throughout the Diaspora sometimes endeavour to find a name based on personal circumstances or priorities and the resulting outcome is a name of no particular significance. We need to accept that as black people, we are not isolated; we are all of African descent and everything we say, do, or think must exemplify this knowledge in order to ensure that we can respect our own Africanity. Thus, we should recognize that the athlete Kareem Abdul-Jabbar (formerly Lew Alcindor) had chosen his name to indicate his aspiration to the qualities of devotion, spiritual enlightenment, supreme courage and kindliness. Imamu Amiri Baraka (formerly LeRoi Jones) distinguishes this man as "a religious leader, noble, and gifted." (Dr.) Maulana Karenga signifies "master teacher," and Dr. Molefi Kete Asante's wife, Kariamu, has a name that identifies her as "one who reflects the Almighty."

Dr. Molefi Kete Asante, a leading linguist and cultural historian who also chairs the department of African-American Studies at Temple University in Philadelphia, acknowledges that culture is the most revolutionary stage of awareness. He further points out that when we as Africans move away from a Eurocentric framework, we become more innovative, and inevitably more proud of who we are. Names are not merely an identification tag; they are a record of family, history, present status, and an expressed promise of future accomplishment. So instead of approaching an Abayomi, Camara, Sentwaki, or Kemba and demanding incredulously, "What kind of name is that?", we ought to accept the name and respect that sister or brother's commitment to African identity.

To technically change our slave names from something like Mary Smith to Mawasi Hasina Baraka, a lawyer must be informed, and he or she, for a fee, will begin the process of changing the name on all legal records. In reality, the legal process is the easiest. The hardest step is the commitment to reconstruct our mentality to allow us to encompass cultural awareness. It is useless to label ourselves in order to intimidate white people, or impress other Africans. It is also not enough to adopt an African name simply because it sounds black, and it is insensitive to give a child a name that is damaging to the image of Africans throughout the Diaspora. Such actions are only a deviation from incorporating Afrocentric thinking.

If we could accept our true history and heritage, we could recognize our true identity and its purpose in this world. Afrocentricity calls for re-evaluating, redefining, and reconstructing our African history and experience in order to embark on our future: one that acknowledges and celebrates the essence of our Africanity. Dispensing with our slave names and securing a proper African name is a step that, in accordance with the concept of Afrocentricity, calls for commitment and dedication. Finding an African name for our children and ourselves should not be taken lightly, for we are a people who can endarken ourselves with knowledge about us.

Peace, freedom belongs to you.

- by Saada Azuka

SOME AFRICAN NAMES

	Meaning	Origin	Language
Female:			
Abeo (ah-beh-oh)	her birth brings happiness	Nigeria	Yoruba
Aziza (ah-zee-zah)	precious	E. Africa	Swahili
Fukayna (foo-keh-ee-nah)	knowledgeable	N. Africa	Arabic
Masika (mah-see-kah)	born during the rainy season	E. Africa	Swahili
Sauda (sah-oo-dah)	dark- complexioned	E. Africa	Swahili
Male:			
Bomani (boh-mah-nee)	warrior	Malawi	Ngoni
Hamidi (hah-mee-dee)	commendable	E. Africa	Swahili
Ngozi ('n-goh-see)	blessing	Nigeria	Ibo
Shomari (shoh-mah-ree)	forceful	E. Africa	Swahili
Twia (twee-ah)	born after twins	Ghana	Fante

Black History Month must cross borders

The Haitian government of Jean-Bertrand Aristide was overthrown by a military coup. As you read this article, Haitian nationals are struggling to secure a way of life under dire circumstances. Haiti, the first independent Black country in the western hemisphere, has experienced political turmoil since the start of this century.

February has been set aside as Black History month. It is a time when people of African descent in the United States and Canada celebrate and highlight the accomplishments of their ancestors who first came to Christopher Columbus' "New World."

It is a time to take pride in our past and build on plans to secure our futures as a people. But before we rest on our laurels and pat each other on the back, perhaps it is time for us to widen our focus of what Black History month means to those of us who weren't raised in North America.

If it is a celebration of Blackness, then surely we should be looking with concern and trepidation towards the plight of our sisters and brothers in Haiti.

If the U.S. government is powerful enough to rectify the wrongs and "keep the peace" in places such as Saudi Arabia, Panama and Grenada, why then is nothing definitive being done in the interest of the Haitians?

The Americans have admitted that one of the reasons they frequently invade foreign countries with total disregard for the interests of the governments concerned, is to protect those countries" citizens.

Because the U.S. can't carry out a self-serving invasion of Haiti, this country, rich in African heritage, has been left to flounder on its own. Haitian nationals are refused entry into the U.S. because they have been classified as economic and not political refugees. Because of these petty semantics, they are denied refugee status.

In Florida, the Cuban community has powerful lobbying influence, which gives it a voice in the governmental decision-makings. Haitians also have a strong lobbying voice in the U.S. and Canada. It consists of at least 39 million people of African descent - all strangely silent. The time has come for us to seriously come up with solutions to the problems of other members of our African family.

Certainly, we have a lot to be proud of. But we cannot really feel a sense of having arrived if some of us still have a greater part of our struggle ahead of us. It is true that the issues considered central in our struggles here are important, but it is incumbent upon us to continue to link our plights to those of others.

So, as we continue to celebrate Black History month, let us become aware about what is going on outside the parameters of these borders and become actively responsible and involved in the people of Haiti's struggle for self-determination.

Happy Black History month.

- by Tisca Pratt

Leaders

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Congo and install a puppet government. But, in elections, his party won 90 per cent of the vote, and Lumumba was released to head the first independent government of the People's Republic of Congo.

The colonial powers destabilized his administration, and their puppets murdered Lumumba in January 1961.

Lumumba was also one of the strongest promoters of Pan-Africanism.

Nelson Mandela

Nelson Mandela's story is better known among us, so I will not dwell on it. Mendela spent 28 years in prison because of his heroic stand for the liberation of the people of his country, Azania (South Africa) and for the dismantling of apartheid.

This year, on July 18, he will be 74 years old. His people are not free yet; apartheid is still standing. Nelson still does not have the right to vote in his own country's elections.

Jean-Bertrand Aristide

On December 16, 1990, Jean Bertrand Aristide was elected president of Haiti with 67 per cent of the vote. During the campaign, the American ambassador, aware of the inevitability of Aristide's victory, used a Haitian saying to warn him that he would have a heavy cross to carry.

Aristide replied that when people work together, no load is heavy.

Sworn in Feb. 7, 1991, Aristide refused the monthly salary of $10,000 a Haitian president is entitled to, and asked that his salary be adjusted to reflect the actual economic situation of the country. When it came down to $4,000, he was satisfied.

In defining his government's policy, he said that Haiti was like a table set for all Haitians: everybody should find room at the table, and nobody should be under it.

Last Sept. 25, before the UN General Assembly, Aristide pleaded the case of the oppressed people of the world. He then appealed to the government of the Dominican Republic to stop violating the rights of Haitian workers on Dominican soil, and to provide compensation to those who had been arbitrarily deported back into Haiti with no possessions after having laboured for years on Dominican farms.

He also appealed to the American government to stop violating the rights of Haitian refugees imprisoned at Krome and to set them free.

Aristide returned to Haiti Sept. 27, and three nights later a bloody coup ousted the president and forced him into exile. All international organizations stand with the Haitian people to demand his return to power in Haiti. But so far, the U.S. administration, together with the Dominican government, has derailed all kinds of positive process.

Exploring the post-colonial voice

Naming our African-Canadian Poets

by Tisca Pratt

...but he, my salmon father,
will not accept that I too am
salmon whose fate it is to
swim against the tide,
whose loadstar is to be
salmon.
Salmon Courage
She Tries Her Tongue, her
silence softly breaks
Marlene Nourbese Philip

While the cultural-cum-spiritual contributions of many immigrant groups have been documented, those of the people from the Caribbean, relatively speaking, have not.

African-Canadian women, born and raised in the Caribbean, such as Lillian Allen, Dionne Brand and Marlene Nourbese Philip have irrevocably impacted Canada's Black community as well as the larger Canadian society. Their contributions take the form of "awareness" poetry: short stories, novels, film productions as well as dub poetry. Each artform issues the challenge and invitation to responsibly examine the social and political facets of our daily lives.

Most of these artists are also community workers. Dionne Brand, a filmmaker/poetess residing in Canada since 1970, is an activist in the immigrant community. Her most recent project, a film entitled **Sisters in the Struggle** documents the experiences and impressions of various female Black activists across Canada. Through this film, she also brings forth the perspectives of African women on the feminist debate and gender issues.

Brand's poetry also deals with international issues. She was present in Grenada during the American invasion of the island. In her collection of poetry, **No Language is Neutral**, she bottles the revolutionary air and the essence of Grenada's political conflict. The poems *Phyllis* and *Jackie* were written for Phyllis Coard and Jacqueline Creft, both members of the People's Revolutionary Government of Grenada. From *Jackie*::

...That day on the last hill,
bright midday heat glistened
on your hands you were in
yellow too, yellow like fire on
a cornbird's back, fire at your
mouth the colour of light
ning, then in the last moment,
bullets crisscrossed your
temple and your heart.

Lillian Allen, through her use of dub poetry, has painted brilliant pictures of growing up in the West Indies and also of the societal pressures in Canada. It was Louise Bennet of Jamaica who inspired and legitimized the use of Jamaican patois in poetry. Much of

Her essays illuminate the ways in which our colonizers have used language to separate and enslave our people

Allen's work has been influenced by this particular style of poetry. She is a member of the Toronto group 'de dub' poets.

Marlene Nourbese Philip is a writer/lawyer who has lived in Canada since 1968. She has recently published her first book, **She Tries Her Tongue, Her Silence Softly Breaks**. This critically acclaimed collection of essays examines her experiences as a woman and a Black living in Canada, a country she sees as still being colonial. Sections such as *Discourse on the Logic of Language*, *Universal Grammar*, and *the Question of Language is the Answer to Power* alone indicate her intention to break the silence and tackle the complex issue of language and its power. Her essays illuminate the ways in which our colonizers have used language to separate and enslave our people. From the preface:

For too long we have been
verbal or linguistic squatters,
possessing adversely what is
truly ours...For the many like
me, Black and female, it is
imperative that our writing
begin to recreate our histories
and our myths.

These are only a few of the African-Canadian women who help shape and mold Canadian culture. There are many, many others: Diana Braithewaite and Djanet Sears are up-and-coming playwrights, film-maker Sylvia Hamilton produced the documentary **Field of Endless Dreams**, Ahdri Zhina Mandiela is a performance artist and dub poet. Sociologist and historian Dorothy Williams has carefully documented the lives of local Black citizens in her book, **Blacks in Montreal**.

During Black History month let's set aside time to acknowledge and celebrate our coming to voice....

THE LIT PAGES

When the past is so painful
how to the future ?

For Marcellus.

rage.
senseless rage.
what can we do?
still our hands are shackled.
silent frustration.
cries fall upon deaf ears.
African brother shot in the streets
so what?
mistake made by the man.
pin reads
do the cops a favour
beat yourself up.

as we sleep the sleep of the damned
yet another African dies violently
yes
    he was my brother
we shared one experience
nurtured in the bosom of Mother Africa
never conceiving for one moment
the kidnapping.
the captivity
    bonds with the ancestors and the past
    seared from our memories
    by the brands of white slavers.
the middle passage.
    orphaned. never able to look back
    mercilessly tortured, broken.
    not wanting to look
    ahead.
the slavery.
    stripped of dignity. self-respect.
    treated as less than animals.
today a new captivity.
    fooling ourselves into believing
    we are considered their equals.
    African minds
        hearts
            souls
the world over
wearing the bonds
of racism and bigotry.

rage.
hopeless rage.
building like a storm
- but the rains never come.
we dance
within that torturous
confining circle
set by the system
never daring to step beyond
that firy line
into
self-actualization.

conditioned
we can no longer dream real dreams
only those created for us
devoid of hope
and solutions.
as we struggle to deny this oppression
our colonizers
construct walls between us
and our past
claiming ours
as their own.
stripped of this past
sisters and brothers fight
every
    day
    -unarmed.

Martin
i dream too
away on the horizon
as the sky births forth a new morning
legions of sisters and brothers
march
larger than life
swinging those shackles in anger
tearing down the walls of racism
destroying the imperialist centres
wreaking havoc on systemic brutality
until we find that key
and finally
unlock
this ignorant bondage.
KNOWLEDGE IS POWER !

T. S. Pratt

SOUL BROTHA

who u b brotha
chaka
hannibal
lumumba
garvey
malcolm
david
david?
NO
MAFARI
soul brotha

mafari
afrikan in exile
searching for
collectivity, responsibility,
afrocentric unity
warm smile and nigger nod
fill the space between his
gap tooth
boyfriend
maybe
red green gold and yes
Black
color of our ancestors
prayers to our ancestors
sharifa and keisha

hair reaching out 2 b
twisted natural kinky naps
for afrikan unity

yearning reaching striving
for
union of body and...
    physical union
    soft & warm
    creating soldiers

        ...soul
    spiritual union
    real connection
    creating intellect
for the revolution

body and soul

mafari
soldier for the revolution
liberation of
body and soul

how u b brotha
We
b fine

Amuna Baraka

Lit Bits

"Women of First Nations Speak: an evening of poetry, fiction and song." The Indigenous Peoples International and Concordia's Association of Students of English, among others, present a public reading February 20 at 7 pm in H-762, the 7th floor faculty lounge. Guest speakers include Marie Anneharte, June Delisle, Alanis Obamsawin and the traditional dance troupe Flint Eagle. The $3.00 cover goes towards the Native Women's Shelter. Call Kim Elliott at 486-8431 for more information.

Key word: submit.

Yes, that's right. In two short weeks, that's March 3rd, **the Link** will be publishing its annual Women's Issue. So hand in your submissions, be they poetry, short fiction or a polemic discussion of Hélène Cixous. I know it's mid-term break, but try to hand in your opus by Feb 26. Call me, Henri, at 848-7405 for further details or if you would just like to opine on the postmodern crisis.

SEND ALL THE HAPPY WHITE LIBERALS HOME

Lord please send all these happy
white liberals home
Don't these people have any shame
There they stand with their serious
sincere faces
Trying their hardest to
free the oppressed
the oppressed where
oh shut the fuck up
here we stand in gay Montreal
being shot harassed abused
but they claim to be helping
Oh they say they're helping
the First Nations too
How are things?
We're now about to have a James Bay II
Ever been to a Mohawk Benefit concert?
They're crawling the walls dying
(they claim)
to save this race
Get the fuck out of my face
talking your shit

No I've never heard
the Nazi goose stepping
but i imagine they sound like
the wavews of applause washing over
the Sisilus
You respect them alright—
the way you did the exotic animals
you hunted to extinction
before them
and the treasures/aritifacts before that
what sort of cruel nightmarish world
do we live in
where keniff
the man with the Montreal celebration plan
can stand
before us
with his blue eyes assuring us...
with each step I take in your
lovely world of multiculturalism
my journey has become
more and more difficult
with the burdens of shame
you have forced me
to carry
Why bother screaming out
you have bound our hands and
taken away our voices

even as we try to run
we keep tripping over these
god forsaken white liberals

I will never respond to
a white man's Amandla call
hiding behind your language purity laws
they're simply another excuse
that your white supremicist society
uses to beat us down
and I say your
because I refuse any part of it

As the white dove flies off
you point with pride
to this symbol of peace
and liberty
yet looking closely
i can see that it too
is one of your subjects
also wearing chains.

So at the first opportunity
I will shoot that bird down—
and truly set it free

This princess left home
an envoy of her people
proud and stately
eager for the Canadian experience
Now as I return
with your footprints on my back
the bitterness that I once admonished
now staining my face
I just thought I'd take time out
to say
thank you
for the Canadian experience.

Tisca Pratt

there

Sun comes in here and there. It sparkled a bit on the drool stretching out of his mouth. On the stairs he squeezed his little body //contracts and expands// and his shoe falls off, and he awakes immediately, and grabs it off the stairs puts back on, and decides to get a coffee. He has the money for that. He extends his left arm with a twist and a flex, making a fist from the beginning: up and off

Not so many people here good good. Grab a coffee sit and think. i have to plan my day. i need 200 hundred dollars today, however, where to start. what i have should be running out- it will. i have to make a plan, like the other plan, like the other other plan.

He gets up from the table and takes a paper from a pile tied-up and left on the floor. There i am too well known. i've been there 3 times this week. i don't look entirely horrid but not so clean either. There are new shopping centers opening new stores no security not electric i could get that easy but this one, this one too far from where i could go sell what i have only if i go early but traveling back will take too long and here is where i could get the most. If this book is at 7; i could get 2 for it that could mean 8 books here and 5 CDs there. here's a lamp and then the.

i remember, before, i lived over there and they didn't like me i didn't look as good and i was different. All those people those people that speak funny and are thieves and dress not so well and they are dark they considered me one of them and one of the others. i lived with him. When they talk about it on television and hate the pink here and there and they stay on corners; 'watch out for the guys who drive volkwagens and dress like you and me' said a boy on the corner, to me once in the beginning. 'They write books,' the older man said in the store, in town, where men like that stand; or in the arcade, 'they have magazines that are kept away from other people;'

-What kind of magazines do you read-

-not those-

-Look at the pictures-

He reached up for the boy and pulled one down. It had a boy pink on it with no clothes,

-Here, take a look at this. Your not from here. Do you like it. Maybe its too much right now. Would you like this one better...-

, Nice suit he had, very tall, old-not much. He asked 'Where you come from.' I mention a place a block away and he...

-You legal citizen yet. Wait you're so young and little it must be hard. How old are you twelve. Here, there are more like you, dark/brown-

silence

You hungry. No, look at the pictures; not at me. My name is Eric-

-shilita-

-Steven, that's a nice name. What do you think-

-well...-

-Here, I'll buy you something to eat-

-i need something first. I have...-

Shilita shows him a sleeve and under the sleeve is a small bruised arm.

-Yeah, yeah I know, it's a problem with you people. I, you have a place of course to get this, needle of course. No, I'll get it. You'll eat first, it's better; I swear by you. Come to my house. it's better-

He was a doctor.

He fed him and brought him home. There he lived for a year with everything he wanted.

-i'm not, i don't feel like it. it doesn't please me to tonight-

He would sometimes bring home other boys for a party; get together, but not if it didn't please **Shilita.**

-Steven, would you like to go out-

-No, But You Can Get Me Some Stuff, Why Do You Lock It-

-I worry sometimes. It's better this way-

He was a doctor; a good man. He gave him whatever he wanted.

-This is a good book it's too bad you can't read, Steven-

-Why Do you call me that; my name is shilita-

-Steven, it's Steven, that's what you told me-

and his eyebrows caved inward. and the boy looked up at him.

-no-

-Well, I like it. It's better. You didn't like being there did you. It's better here; away from there. I should clean you up though. You're too young to be doing that stuff and besides sometimes you're not very much fun when we do go out. That's it no more now...-

The sight of the slum to his exiled eyes.

-i liked it-

-You can't remember-

-my name-

and he started to dress him up, and clean him and, the bruises went away.

-Steven, would you sing again. You dance well, you dance well, last night at the party you looked and danced so well-

He liked to dance; it came naturally to him and all the others like him, that he didn't see anymore.

Now there is that lamp i saw this morning. home is better. that lamp is too easy too big they wonder how i do it. two hundred dollars. he was nice for awhile, my name is shilita, he was going to send me to school. it would have been nice i guess; then i would be like him. i like to dance and sing, here.

The lamp was now in his hand and the time went by he must work quickly, in order to buy more for today. But he sees a car and and gives it a good bounce on the fender.

silence

The keys are in the ignition and he goes in and places the lamp to his side. he can get a lot for this this it would be great. He can buy all he wants for the day or just do double at the that house over there where he lives again with the others which he sees again.

It was good to leave him.

We all belong here, it's for the better.

Singing and talking funny.

this will be good. i can sell it for the parts. i don't know where. i'll find a place.

and he starts the car.

Shilita can't drive. He tries something he has seen Eric doing and the car moves. but he had forgotten that he couldn't drive. The car hits a few things and finally almost someone, a man like Eric. Shilita goes forward and ends up head on with a fire hydrant. He sits in the car quiet for a moment and then thinking;

-I feel like killing someone-

i can still sell the lamp and get money for it there, and then head back to that place and get more CDs.

The owner is standing outside yelling at him, then he stands back and looks to the front of the car and runs away.

i'll have to get the CDs. they go for more. There, there is a policeman, who stands with his partner, aiming a gun at the window of the car.

and the window shatters into smithereens.

Below inside you could see Shilitas feet do a quick little dance.

by Balthazar Hall

* Shilita - live a long life and prosper

BLACK ON BLACK

New State Rising

by Stephen Smegelski

The Montreal band **State of Emergency** is offering an alternative to what people are musically used to getting: an education.

The local seven member band, founded last October by Ian Halperin and Marcus Jeffers, plays a unique blend of jazz, funk, and Afro-Caribbean rhythms. The bottom line, however, is 'music with a message', resulting in what may be described musically as *agit prop bop*.

"There are many things to better humanity," said Jeffers. "Music is never excluded from benefitting humanity. We live in a time of deep concerns. All these concerns can be put to music."

"There are two important things to know about **State of Emergency**," added Halperin. "All our music is original and both Marcus and myself have been working with the struggle for musicians."

Their commitment to their work stems from strong musical and political backgrounds. Halperin started playing benefit concerts in Europe with a South African band while Jeffers was establishing himself as a poet and jazz musician. The two were introduced through a mutual friend. They performed together for five months in 1991 with Bulgarian funk band **What** until they realized they had their own message to communicate.

"Marcus and I knew we had something happening," explained Halperin. "The music we were collaborating on...it's what we had to do. It's what we have to do."

And how do they define their musical statement?

"Our musical statement changes constantly," said Jeffers. "But it's always directed towards the same emotions. Our message is one of: Get up. Speak up. Please take a look."

"We have no discrimination in our shows," continued Halperin. "We've played in huge stadiums as well as small cities whose population was under 500. Music can change the world. Look at the Sixties, at people like Hendrix."

"Look at Roland Kirk," adds Jeffers,"a man blind but who said so much lyrically. Look at Charlie Parker, at Miles Davis."

On a strictly organizational level, **State of Emergency** are entirely self-run, a quality which has allowed them to take complete control of their own direction.

"We've been approached by agents and promoters," said Halperin."But we want to do our own thing. Being musicians is our job. The idea of musicians having a day job is ridiculous. We do all our own business. We don't want to do demos and make records. We just want to play music. We do workshops and lectures before our shows. We don't have answers for everything that people want to know but we can give them some information."

Part of **State of Emergency's** raison d'être is to raise questions about society, about people.

"People here are afraid to rock the boat a bit," explained Halperin. "People running the classrooms are telling the kids what they should be! You have to look at how backward the situation is. People love music but hate musicians! In Europe, in Africa, musicians play an integral part of the community. Canadian culture is cool but people have to open their eyes and ears to make musicians an important part of their community."

Halperin, a former journalist who won the *Rolling Stone* Magazine Award for investigative journalism, is critical of the media's refusal to take on an active role in social change.

"Look at the *Montreal Gazette*. It has no social responsibility whatsoever. The media has to be more culturally responsible as well because music is such a beautiful thing. The *Gazette* would rather cover the **Ripcordz** than **Sun Ra**! Have you ever seen the *Gazette* sponsor a Martin Luther King celebration? How about women's events? With all these bands in Montreal, no one put on a Martin Luther King birthday celebration. We had to organize the show in three days!"

PHOTO BY MARCOS TOWNSEND

State of Emergency's Marcus Jeffers and Ian Halperin

Halperin is equally critical of what he sees happening in the universities.

"We see these kids condoning social change in university, then they get out, get a job, make their money, and the only social change that has occurred for them is in their bank accounts. We're not here to solicit the establishment. We're here to change the establishment. Fourteen kids in South Africa throw stones against guns to change that establishment. Over here, there has been no social change since the Rosie Douglas affair with the computers at Concordia.

"We're also high on prisoner rights. I've been in jails. In Montreal, there are no prisoners' rights. They should put swastikas on their (police) uniforms. I was in jail for seven months until I was found innocent. It's overt fascism! Amnesty International and other human rights groups should monitor Quebec prisons."

Through all of this, **State of Emergency** have fashioned their own philosophy: Take from those who have and give to those who don't have through music.

"Music is an occasion," concluded Jeffers. "We do what we do to play music. We play for the occasion."

State of Emergency, playing at the Mohawk Defence Fund Benefit with speakers from the Mohawks and the ANC, Sunday, Feb. 23 from 1-6 pm. at Cafe Campus (3315 Queen-Mary).

Squeeze the Juice

by Noah Green

Power + respect=**Juice**. How far will you go to get it?

Juice is a movie about four teenage friends in Brooklyn faced with that question.

Q, Bishop, Steel, and Blizzard live in a volatile environment where the easiest way to get some juice is to buy a gun.

The story revolves around Q, an aspiring DJ. Q's method of getting juice is through his success as a DJ. He must decide how far he will follow his friends on their violent quest for juice while staying true to his own aspirations.

Juice was written and directed by Ernest Dickerson. Dickerson earned his reputation as Spike Lee's cinematographer, having worked on all of his movies. This is his first attempt at directing. Gone is the stylized feel of Lee's work. Instead, Dickerson's approach is much more gritty and raw.

The script achieves a good balance between negative circumstances and the positive will of people in them. Funny at times, tragic at others, it is a genuine portrait of confused lives.

Omar Epp portrays Q with convincing honesty. Tupac Shakur of **Digital Underground** fame turns out an intense performance as Bishop, a boy seduced by the lure of the power of a gun.

The movie's shortcoming is the predictability of too many situations. However, Dickerson has made a promising debut as a director with satisfying results.

Watch for cameos by your favourite rappers like Fletch from **Naughty by Nature**, EPMD, and hip hop diva extraordinaire, **Queen Latifah**.

Preserving the tradition

by Spiros Vergados

Kwa'nu'te is a documentary which wonderfully portrays how native art conveys the heritage of the First Nations people and helps perpetuate their spiritual tradition, which for the last few centuries has been steadily heading towards extinction.

Directed by Catherine Martin and Kimberlee McTaggart, **Kwa'nu'te** takes us on a journey through the breathtakingly beautiful Native villages in New Brunswick and Nova Scotia.

The film depicts the artwork of a group of Micmac and Maliseet artists.

Painting, drawing and basketweaving are some of the artwork which is shown as each artist comments on their work.

The people throughout the film are adamant about expressing the importance of protecting their ancestry. They state that like a written historical record, Native art symbolizes the origins of a past that is possibly on the verge of being forgotten.

But this is only a glimpse of what the film manages to convey. The individual works of art are isolated on the screen to allow the viewer to simply appreciate the fine beauty of Micmac and Maliseet culture.

Who knows, after watching **Kwa'nu'te** you might gain a greater understanding of the First Nations' heritage and long tradition. Then again, you might also just sit back and enjoy the rich creations of First Nations culture.

Kwa'nu'te: Micmac and Maliseet Artists , as part of the NFB Sights Unseen program, will be shown at the Canadian Centre for Architecture, 1921 Baile Street, on Fe b. 26 at 7 pm.

Native artist unmasks his culture

Culture

by Cédric Morgan

When you get a shot of **Culture**, you're down to the roots of reggae. It's harmonious riddims with Rasta consciousness. There's no artificial flavour, just pure culture.

Since the mid-seventies, the trio **Culture** has issued more than 20 albums and proved that it is one of the best acts that came out of Jamaica's creative golden era, an era which boosted **Bob Marley and the Wailers, Burning Spear** and **Jimmy Cliff** onto the international scene.

As a rasta, Joseph Hill, **Culture**'s founder, leader, and singer, believes prophecies of the Revelations are being fulfilled. Africa, the motherland, will offer refuge and salvation to all those who want to avoid Armageddon and be saved. Through its orthodox songs, **Culture** is selling you a ticket on the Zion train.

Hill was proud to be back in Montreal for a second time in less than a year. This time, **Culture** was performing at the Sensation Club for Black History Month. The whole harmony trio also includes Albert Walker and Kenneth Hayes on backing vocals.

The group **Culture** has gained critical acclaim since its 1977 album *Two Sevens Clash*, which was produced by reggae's forefather **Joe Gibbs**, with **Sly& Robbie**, the rhythm twins, in the backup band. It became a classic with its unique sound and strong tracks such as *Calling Rasta For I, I'm Alone in the Wilderness* and *Pirate Days*. From that point, **Culture** issued gems such as *Cumbolo, Culture in Culture, Lion Rock, Nuff Crisis!* and *Good Things* on many different labels: Gibbs Productions, Sonic Sounds, Heartbeat, Ras and Shanachie.

Hill is a huge **Bob Marley** fan, which is evident by the many songs on the legend, notebly *Psalm of Bob Marley* on its *Good Things* album.

When asked to evaluate the heritage left by **Marley**, Hill, paraphrasing **Frankie Paul**, another reggae star, said, "There 's only one thing you can say about the man: listen and learn."

When asked about reggae's recent success in mainstream markets through hits like *Twice my Age* or ragga-artists like **Cutty Ranks, Shabba Ranks** and **Super Cat**, Hills had no nice words to say, "I want nothing to do with this slackness, the violence, the sex and the guns these acts are pushing. Me wan't no part of it", he said strongly.

For him, young artists like **Ziggy Marley** (son of Bob) and **Andrew Tosh** (Peter's son) are reggae's future. " **Ziggy** is a very nice boy. He's doing his own thing while still respecting the past, his roots."

This confrontation between the old guard and the rude reggae acts was highlighted at the last Reggae Sunsplash when the legendary **Bunny Wailer** was booed off stage by young concert-goers.

When asked if the title of the new **Culture** album, *Three sides to my story*, on Shanachie, was in reference to the fact the group is a trio, Hill explained that it's rather a criticism of our judicial system.

"There is always the pro and con sides of a judgment, defense and prosecution, guilty or innocent, when in fact, the way I see it, the truth is really hiding in a third spot, between here and there, elsewhere on another level", he explains.

Irie! Mr. Hill, and may **Culture** continue singing and planting seeds of peace, love and unity in fans' hearts, for the roots are alive and well.

Members of reggae trio Culture

FRINGE

BLACK on BLACK

Joyful noise

by Sandra Barton

In the corn fields, in the cotton fields, along the railways, Blacks made a "joyful noise unto the Lord."

Generations later, gospel music still throbs deep in the heart of the Black community.

Last weekend four gospel groups performed at the Claude Champagne Concert Hall at the Université de Montréal in celebration of Black History month.

"It's an exceptional style of music," said co-ordinator Christopher Heron.

Heron said that blacks all "share in the rich contributions Africans have made throughout the generations, by innovating musical forms and integrating life's familiar experiences with powerful rhythms."

The concert featured four groups from three different countries. Each group reflected different elements of gospel music.

The Delegates sang a capella in Twiasante, their native West-African language. The seven-member group opened the show with an array of vocal harmonies.

Though neither of them was **M.C Hammer**, directors Joseph Johnson and Jeffrey Wells of the **United Voice Mass Concert Choir of New York** were almost as lively on stage.

"Oh my God, they were great. They made the show," commented one of the audience members.

They danced, they sang and they praised the Lord in the animated style that many Canadians only get to witness on American television.

"The choir itself has about 50 members," said founder Darnell Crandle. The choir shook the rafters with only 23 of its 50 members this weekend.

"I hear a lot of people saying they are down with O.P.P," said Dorothy Clarke, singer with the Montreal group **Touch of Heaven**, "but how many of you are down with G-O-D? I know I am."

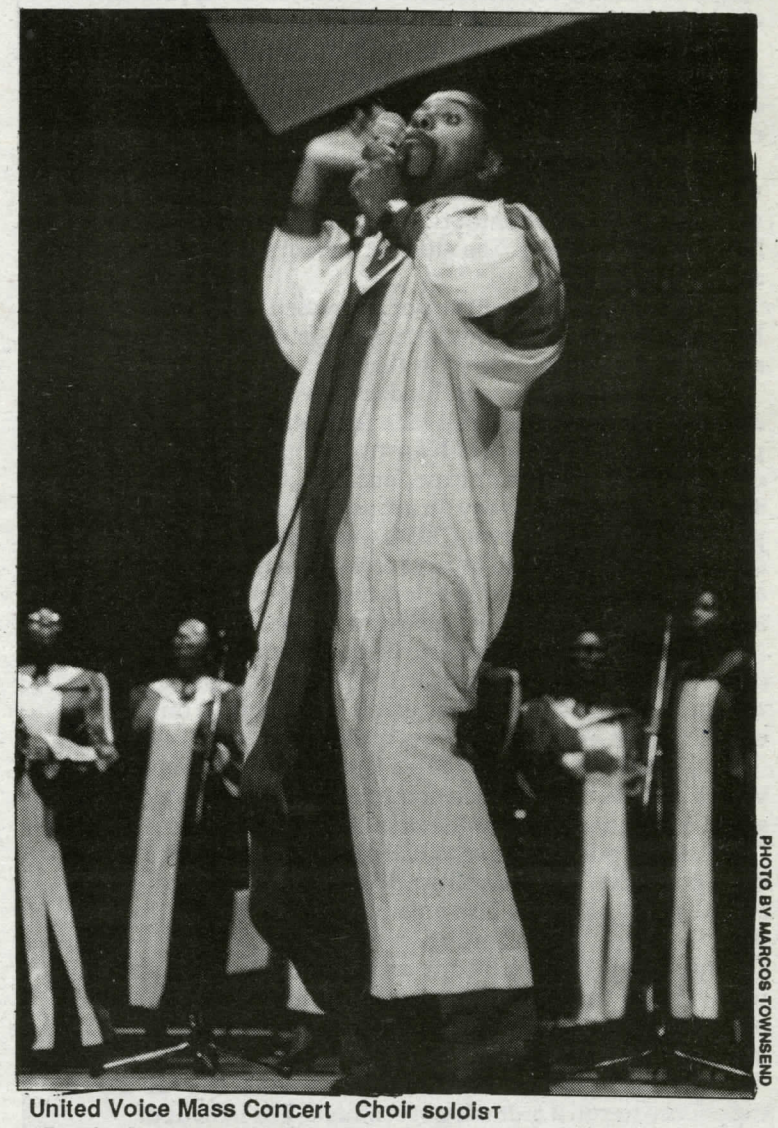


PHOTO BY MARCOS TOWNSEND

United Voice Mass Concert Choir soloist

Touch of Heaven's honey-sweet melodies would have brought tears to the eyes of any soul music lover. The all-women group sang some gospel favorites including *Swing Low*.

The second Montreal group, the **St. Leonard Youth Choir**, started off with a French song and ended their set with an upbeat gospel tune that had the audience of almost 700 people clapping and calling out praise.

This is the third gospel concert that Heron, a Concordia political science student, has helped bring to Montreal.

"My two objectives," said Heron, "are to bring a Grammy Award-winning gospel group to Montreal and to bring a well-known African speaker, all in 1992."

The show was brought to Montreal by Kemit Enterprise and Radio McGill in what they called a "tribute to the beauty and inspiration of African-American gospel music."

Megalomaniacs

by Anuska Garcia

Just when you thought Thursday nights were sacred as an evening to catch up on your assignments, a mega show at the campus pub will throw your rituals to the wind.

In came the rollicking double set of beer-induced funk hardcore delivered by Montreal's **Megalo** at Reggie's Pub last Thursday night.

Designated for folk singers and poetry readers, the meagre stage at Reggie's held the manic band while guitarist Mark Montanchez flung guitars, fell onto the drum kit oh-so-gracefully and managed to show off some semblance of musical prowess akin to a drunken marine.

Ask drummer Dan Carrigan what kind of music they produce and you get, "We produce music from the testicles— what can we say, we're an all-male band— no, really, we play from the guts."

Megalo provided an evening of ripping tunes from their cassette released late last month, some new stuff and some pretty hilarious covers of **Motorhead**'s *Ace of Spades* and a reggae **Led Zep** song *D'Yer Maker* featuring **Shlonk!**'s new drummer Kelly Backs on vocals.

Silliness aside, the **Megs** have expressed a desire to carve out a niche in the scene.

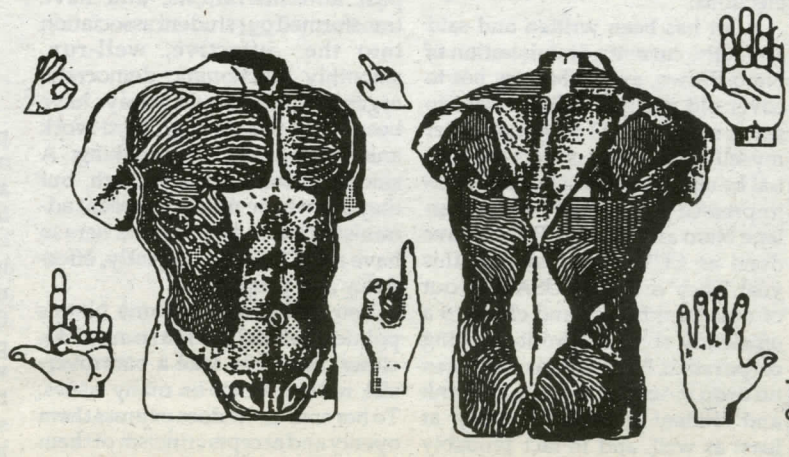
"I've done circuit," says Carrigan. "I'm just trying to get us out and get us happenin'. [But] we're just a bunch of fuckin' idiots who like to play tunes, that's all."

Carrigan says he gets his support from various people involved in the Montreal music industry.

"If it wasn't for people like Paul Gott, the godfather of the Montreal music scene, and everyone who believed in us, we wouldn't be where we are now."

Megalo pretty much trashed their instruments at the end of their short second set in their quest for beer. It's a great way to avoid doing encores.

Be sure to wend your way over to Reggie's this Thursday night at 8 pm to see Montreal's hottest funk-metal act, **Slov**, for FREE!



editorial

Only one CUSA co-presidential team has presented a viable platform this year: Charlene Nero and Phil Toone.

You don't have to agree with all aspects of their progressive politics; you just have to ask yourself which team presents a clear commitment to looking after students' needs.

The team of Fadi Khader and Manal Ghamlouche have voiced no ideas whatsoever. Indeed, Ghamlouche has scarcely presented herself at any of the debates.

As for Philip Dalton and Debbie Lindsay, their central platform is the dismantling of CUSA to better meet individual student needs. In place of CUSA, an umbrella group referred to as the Federation will be created to represent the common interests of the four separate faculties.

It's a good enough motive. But in reality, the only thing that can be guaranteed is a burgeoning bureaucracy and a deterioration of student representation, especially where clubs are concerned.

For many students, clubs are the main avenue through which they can realize their ideas, make contact with members of their community and connect to students who have similar interests. The elusive "school spirit" is tangible reality in these clubs.

Dalton and Lindsay have not addressed what will happen to clubs within this federated structure, or what (if any) services will be offered to them.

The fact that Dalton and Lindsay have not come up with any real specifics about their idea for restructuring is highly problematic. It is not enough for two people who have little or no prior knowledge or experience of CUSA policies and student government to say "trust us." No doubt, there are problems with the current CUSA structure, but Lindsay and Dalton do not seem to have a clear vision of how to accomplish any real changes. It is too easy to shout "restructure!" without knowing how to fill the void.

Toone has shown himself to be both knowledgable and capable. His tenure on the Board of Directors representing Arts and Science students has given him a handle on current issues affecting the Concordia community.

Incumbent co-president Nero has led a government this year which has not satisfied some factions. But the books speak for themselves. For the first time in is existence, CUSA is not going to have to bail out CUSACorp. The deficit has been narrowed from $70,000 to a projected $5,000 in just one year. This cold hard fact is hard to dispute.

The success of the job bank and housing services are further proof that the current administration is not just paying lip service when they state they are working to better student conditions.

Nero is not perfect. But she has proven that she has the experience to run a student government. The benefit of hindsight coupled with the successes of this year makes another term for Nero in office more than a highly feasible idea.

Make no mistake. Toones's innovative and reasonable ideas and Nero's experience prove they are really the only choice for Concordia students right now.

A vote for effectiveness

I am a fourth-year student who has never previously written a letter to the editors of any school newspaper — until now. I am writing only because I believe the issue at hand to be of utmost importance to the present (and near-future) student body. I am speaking, of course, about the upcoming student elections.

A lot has been written and said about the current administration of Nero-Brown, and I shall try not to cover old ground. What I want to say is mainly this: I do not consider myself a politically correct individual by any means, but I've still been impressed by the work that Charlene Nero and Eleanor Brown have done as CUSA co-presidents this year. They've lifted CUSACorp out of near-bankruptcy and chaos to a efficiently run and profit-showing corporation. Not only has their been no drop in service, but the job bank and student pubs are running at least as well, and in fact probably better than ever. One need only talk with CUSACorp employees and workers to see what an imporvement in morale and service has occurred under the current administration. Not only that, but CUSA this year has provided clear and accessible information regarding their operations, committees and services. Aside from the odd mild controversy dredged up in the self-serving *Concordian*, Nero, Brown et al. have avoided the ridiculous financial and procedural fiascos of past administrations, and have transformed our student association into the effective, well-run, smoothly functioning, democratic organization it should always have been — all this through hard work and intelligent policy-making. A simple formula, sure enough, but they seem to be the only student administration in all my years here to have run CUSA intelligently, effectively and properly.

You don't like Charlene Nero's political beliefs? I'm not so sure I do, either. She does take a controversial, radical stance on many issues. To her credit, she does express them openly and accepts criticism of them through the available democratic means and procedures.

I didn't like the cartoon on her door, page 165 of the handbook or her frat bashing remarks. That's not the point. The point is, she and Eleanor Brown and the rest of the present CUSA administration have been the only ones to show that they care enough to and know how to run CUSA extremely well, excellently in fact, in the only areas that really count—services, finances and democratic and proper operating procedures.

All of which leads me to say: if you don't vote for Nero and Toone, then I believe you must be very misguided about what a student administration is all about. And if the only thing you have against them are their personal beliefs, and yet you still vote against them, then you'll have to live with the consequences of a much worse administration, and we'll all be the poorer for it. Thank you very much.

Leonard Cohen
Communication studies

David Parent framed

Dear Cliff,

Before Mr. Doerkson once again puts plume to pad, he should ensure the accuracy of his aspersions.

First of all, the History Students' Association is constitutionally entitled to protect its members. If ever there was an occasion when its assistance was needed, it was in the administration's frame-up of David Parent. As the upcoming legal battle between Parent and the university will no doubt indicate, the Code Administrator's office clearly committed an injustice against this history student.

Secondly, David was not 'fined.' He was obliged to put up a $100 'good conduct' deposit, which was refunded to the History Students' Association subsequently. This was reported in all the coverage of the case, even in [Code of Conduct administrator] Relton's letter to the Thursday Report. The History Students' Association voted to supply the funds because for David to have done so would have been a tacit admission of guilt. It wasn't a case of 'personal debt', but associations doing what they're required to do: protect their constituents.

Should David be elected, students can not only trust his fiscal honesty, but also rest assured that he'll look out for their interests. He knows from experience what it means to be represented.

Yours in epistolary fraternity,

James Brown
History

CCPHR demands reprint

On February 4, 1992, The Link published an article "The word is out on Arab-Jewish student dialogue at Concordia" by Eugenia Xenos. In fact what was published was not our word, it's the editor's word. It is important for the Concordia Collective for Human Rights to know if the editor changed the words on purpose or not. The first point which we would like to have an explanation for is the changing of words in specific sentences. It is mentioned in the article that Muntaser Zeidan, President of the CCPHR, said, "it's hard for Arab students to accept the idea of Jews and Arabs working together." We would like to inform you that it is not true. He didn't use the word 'Jews' in his interview with Xenos. In his interview he used Israelis or Zionists to refer to the most radical group who are opposed to peace in the Middle East. The second point is the quote "just sitting together may be important. We're not against any dialogue." The writer used this sentence at the improrper place. She used it to express a completely different point of view. When Muntaser said this he meant that he is not against the idea of Arabs and Israelis sitting together on the level of governments. Because her question was: are you against peace. He said: "No. I think it was very good for Arabs and Israeli government just to sit with each other." We told her that we still agree with El-Karini and for now we are still refusing to work with him. In the article Muntaser's sentence was used to express a different thing. A correction has been published in the Feb. 7th issue. The correction is not fair enough. We are asking to be published again in a big area and with a headline so every student can read it. Not in a dark corner with only three lines as a correction. We are asking for the complete interview to be published (between Muntaser and Eugenia [Xenos]). For us and as Concordian students we have the right to have always the truth unchanged. We believe that any journalist or editor must be objective in what she writes.

M. Mousa
Concordia Collective for Palestinian Human Rights

Letovsky & Co. confuse issues: VP

I believe I should set the record straight and respond to several submissions recently printed by *the Link* and *the Concordian*. Former CUSA Co-President Stuart Letovsky, and James Kaylor, the self-proclaimed publisher, editor, and advertising salesperson of *the Concordian*, have made valiant efforts to throw red herrings into the political debate on campus.

Specifically, in a December 3rd letter to the Link, Letovsky wrote that four CUSA officials including myself had "no right to hold the positions that they do" because we were not enrolled in courses during the winter term.

Not only does Letovsky know that his accusation is ill-founded, but worse still, he has attempted to deceive the student body on this issue to further his own hidden agenda.

The CUSA constitution is clear on the matter: the Co-Presidents shall appoint an executive from among the CUSA membership. At the time of my appointment, I was both a member of the student association, and enrolled in courses. There is no provision in the constitution which restrict the academic freedom of students serving in CUSA Executive positions. As is true for all Concordia students, we are free to pursue our academic programs at whatever pace our timetables and finances allow. Strangely enough, some of us even consider our duties at CUSA to be so important that we continue to fulfill them regardless of our academic commitments.

It has never been any secret that I am not enrolled in courses this term. Nevertheless, I am completing the CUSA job that I promised I would complete. I continue to be directly responsible to elected student representatives and I continue to be subject to all if the constitutional provisions regarding responsibilities of CUSA executives. The only thing that has been kept secret is the fact that Stuart Letovsky is fully aware that there is nothing wrong with what I'm doing.

As for James Kaylor's various attacks on the same topic, perhaps he should read the CUSA constitution, or failing that, he should ask Letovsky to read it to him. These two gentlemen should team up to co-sign an apology to the people whose reputations they have attacked, or they should make a written submission to CUSA's Judicial Board and let their complaints be debunked in a public forum. A refusal on their part of these two high-profile complainers to apologize, or to submit their complaints for a ruling, should be seen as proof positive of their ill-intentions.

I have a theory about their accusation. I believe that there may be more here than meets the eye.

What is the real cause of their accusations? Could it be that James Kaylor and his *Concordian* took an extended summer vacation and were nowhere to be found when it was decided that *the Concordian* should be consolidated at Loyola, rather than be spread over both campuses. Could it be that James Kaylor, who failed to return my phone calls or respond to numerous memos (communications that would have definitely made the move to Loyola easier), was finally faced with cleaning up the Concordian space in the downtown P-Annex, and is now seeking some misplaced revenge on the current CUSA executive?

Mr. Letovsky on the other hand didn't take to military boot camp the way he thought he might and returned home to Concordia. Having learned the ropes as Co-President in '90-'91, and being a political opportunist, he started playing CUSA watchdog. For the thousands of students who pick up the student press each week Letovsky and his "concerned friends" have tried to paint this year's CUSA administration with the same corrupt ink as he frequently used to sign cheques during his term. Most of us remember EnviroRock and the $40,000 deficit he left by February 1991.

the Link **by-elections**

March 5

staff members who have reached nirvana
are welcome and encouraged to vote
Friday 4pm
as always: room H-649

GRAPHIC BY NAPOLEON

February: this month's for us

February is Black History Month. And we have decided to take this time to push, promote and pump the history of a people that has been relegated to a few meagre pages in the textbook of history. At first, it was suggested that we combine it with the anti-racism issue. This attitude is one that we must fight against. Our people are forever linked with racism. Our history has consisted of slavery, police brutality, and sports. While we do not believe that any of these should be ignored as they have all made a significant impact on our development, we demand, especially during this month, that our other contributions be highlighted. We are taking the space to do this now.

As a result of colonialism and the efficiency of the tactic of divide and conquer our people have been separated. So this Bud's for us. We realize that we are not a monolithic group. We have various concerns, needs and aspirations. But this need not divide us. We must come to the understanding that though the issues we prioritize may be different at the end of the day, we have a common enemy and must work toward annihilating it. We need not agree on all issues but must develop the skills to work around combatting it. We must celebrate our differences and realize that the challenge is to keep focused on the larger picture to enable us to work together.

Presently at this university the political science department is not teaching any courses on Afrika, the Caribbean, or Latin America. Most english courses exclude the contributions of diasporic and continental Afrikans. And co-presidential candidates are running on the platform that minorities are getting too much attention (fear of a black campus).

It is being made increasingly clear that this space is not ours so our task now is create Black-centered spaces for our empowerment. We have spent too much unrequited energy on educating people who rarely take the time to educate themselves about different cultures (multiculturalism, yeah right) and when the interest is there, we are asked to give our time for free.

So this issue's for us. The people who built this nation through creating inventions such as the traffic light, the cotton gin, the light bulb and the people who laid the foundations of science, medicine, philosophy, astronomy, etc. Perhaps other people can learn from this issue and that will be great. But our agenda now is to prioritize each other and take up space, if necessary, to do so.

We will not be silenced.

Tisca Pratt and Amuna Baraka

Being Black— the living history

Africa...a continent containing 52 countries.

Africa...a continent three times the size of Canada and where Nigeria alone has four times as many people as Canada.

Africa...a continent where over 50 of the one thousand languages spoken are spoken by more that one million of the people.

Africa...the cradle of humanity whose history does not begin with the arrival of the white man, but, rather, where the history of humanity begins with Black people.

To ask "Why is there a Black History Month?" is to be oblivious to the world we live in.

Black people gave civilization to the world, but how many white people accept that as fact? What does the average white North American know about Black people other than Martin Luther King Jr. and Malcolm X! This was not apparent to me until two years ago. A supposedly educated white male asked me:-"Why is there 'Black History Month'? There isn't a white history month." The question, to me, was puzzling. However, I then realized that the majority of white people fail to understand the magnitude that slavery has had on the Black community throughout the world. Because it was with slavery that the perpetual exploitation of Blacks began.

Black History month is a commemoration of the Black experience. The history of Black people is one and the same as the history that my generation reads about in textbooks, but why is it that I have never read about all of the Black people who made the world what is is?

- what about the Angolan Queen, Zhinga, who, with her women soldiers defeated the Portuguese?
- what about Alfonso Nino, the Black man who navigated Christopher Columbus from Europe to the 'Western World'?
- what about Dr. Charles Drew, who made safe blood transfusions possible?
- what about Imhotep, an African man, who is considered to be the "Father of Medicine?"

Black History Month, then, becomes a time to validate the Black race and fill in what was conveniently left out in the common history book. It is unfortunate that as Black people strive to affirm the race, whites let their fear cloud their better judgment and label Blacks as 'radical' and 'reverse racists'. It is that same fear that encouraged such evil and, inhumane attempts to eliminate Blacks in the 1960's.

the 1960's.

Today, whites chant Martin Luther King Jr.'song "We Shall Overcome", and they recite his "I Have a Dream" speech in an attempt to ease their conscience, perhaps, but they continue to ignore the Black man's plight; Marcus Mosiah Garvey asked: "Where is the Black man's government? Where is the Black man's Kingdom?" " Black people were once Great and they shall be great again!"

Black people have been accused of reverse racism when wanting to establish their community, and have been told: "..that was all in the past!" whenever they recollect the days of slavery and of lynchings. It is an owed right to have the Black community has been, in the words of Malcolm X, subjected to "economical exploitation, and social degradation"since the beginning of the 16th century at the roots of slavery.

To ask the question "Why is there a Black History Month?" is to be of the opinion that racism is no longer an issue that visible minorities have to deal with. And, world we live in . Racism is still very much alive in the twentieth century, however it has reached a new plateau since the sixties. Racism has reached a level where Blacks cannot move vertically in the corporate world regardless of their qualifications. Racism, in Montreal, to be specific, has reached a level where innocent Black youth are being mudered by the very people who are supposed to be protecting them: the police. And what does it say to the Black community whenthe officers that commit such crimes receive nothing more than a slap on the wrist? If a man commits murder, should he not be punished suitably?These incidents are not bounded by geographics, but they are bounded by race. Many of the Black movements began because of these cruel injustices and were founded on the premise that Black people have a fundamental right to successfully function in an integrated society without having to compromise their heritage.

Black heritage is much more than the popular words of political leaders such as Martin Luther King Jr., Malcolm X, and Jesse Jackson, who have paved the way for greater achievements. Black heritage is the pride of a race that has produced architects and engineers who have designed and built the Egyptian pyramids. Hariet Tubman and Sojourner Truth are proof that the Black woman is the epitome of strength. Black heritage is rich with excellence and beauty. Black heritage is one that has power and an affinity with the soul. "Why do we need Black History Month?" Because history is often his story, and it is time to tell our story.

Karla M. Avis

If I were to speculate, I'd say Stuart Letovsky knows what would happen to him if his name were ever to appear on a ballot on this campus, and that's why he isn't running in the current elections. Instead it appears as if Stuart, with the help of the Concordian, are backing the Dalton-Lindsay co-presidential team to further their political and financial agendas. The timing of their recent poison-pen letters, the Concordian's editorials, and their puppet candidates' comments in the election debates all tend to confirm these suspicions.

As for the debate over the Union, the Vice-Presidents are members of the union only during their term of office. Being unionized does not effect the original terms of employment. Furthermore, the union does not cost the students a cent it effects only those people who are unionized.

I trust this addresses the concerns Letovsky and Kaylor have raised.

Lana Grimes
VP Liasion

Scrambled ECSGA/GSA

The dispute between the GSA and the ECSGA is a long-standing one. Last year's council was so concerned about the structure of the GSA tat then-president Patrice Scattolin expended an enormous effort in negotiations and actually proposed and wrote a new constitution for the GSA. Although this was not subsequently adopted, it provides a model that may be used in the proposed "Council of Graduate Students Association."

The current structure of the GSA does not ensure representation on its council from the elected bodies from which it collects fees. Although the ECSGA may be requested to fork over a large percentage of its budget, the council itself,the duly elected representatives for the faculty, have no guaranteed voice in overseeing the expenditure of these funds. Although Fine Arts students pay their entire student fee to the GSA, the executive council could be composed entirely of engineering students who are not necessarily familiar with the services required in Fine Arts. To their credit, the GSA has agreed to the GSA's request to increase representation from ECSGA, and to submit to an audit each year Further, the current structure of the GSA permits abuses of power and responsibility. For example, the amount of student fees collected and the GSA constitution can be changed without recourse to student referendum. The GSA has in fact raised fees this year for Arts and Science and Fine Arts by $10 dollars. (By contrast, the ECSGA cannot raise fees without holding a referendum.) Even more tellingly, as reported by *the Link* last year, then-president of the GSA (allegedly— he has not been located) embezzled over $15,000. That this type of mismanagement is possible under the current structuring of the GSA demonstrates the strong basis of the reservations that the ECSGA council has respecting the accountability of the GSA. If a constitution permits abuses, abuses are likely to occur.

Clearly this is a serious concern for the ECSGA council. If the council is to be responsible to students, then it must attempt to ensure that the student funds given to the GSA will be well-managed and go towards the provision of services used by ECSGA students. The ECSGA council looks at the question of what services are required, and how those services can most effectively be provided. For example, a concern for many students is access to computing facilities. The computers in the GSA house are few in number,

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CASA Elections and Referendum Notice!

The Commerce and Administration Students Association is seeking candidates for the 1992-1993 CASA Executive. Positions to be contested are:

President	**VP Finance**	**VP Student Affairs**	**VP Marketing**
VP Internal	**VP External**	**VP Non-Academic**	**VP Academic**

The Nomination Period for the above positions shall be from Monday, February 17 at 9:00 am to Friday, February 21 at 12:00 noon. Interested Commerce and Administration undergraduates can pick up nomination forms at the CASA office, room GM 218-7. Please note that nomination forms must bear at least 35 signatures and be handed in to the CASA receptionist by Friday, February 21 at 5:00 pm or the candidate will be disqualified.

The Campaign Period shall run from Saturday, February 22, to Sunday, March 8.

The Election dates are Monday, March 9, and Tuesday, March 10, from 9:00 am to 7:00 pm.

Please note that, along with the elections, a referendum will be held to decide the following two questions:

1. **Should Commerce and Administration students continue funding the Link?**

2. **Should Commerce and Administration students continue funding the Concordian?**

The Chief Returning Officer for these elections is Thomas Dowd, the current President of CASA. Any inquiries regarding the elections and referendum may be made to him at 848-7464.

Lastly, hiring will begin immediately for poll clerks. Poll clerks shall be paid minimum wage. Interested persons should apply to CASA, 848-7464.

Our Children

Once the black child understands the world's attitude and the shameful wrong of it, you have furnished it with a great life motive — a power and impulse toward good, which is the mightiest thing man has. How many white folks would give their own souls if they might graft into their children's souls a great, moving, guiding ideal!

With this power there comes in the transfiguring soul of childhood the glory: the vision of accomplishment — the lofty ideal. Once let the strength of the motive of work, and it becomes the life task of the parent to guide and shape the ideal; to raise it from resentment and revenge, to dignity and self-respect, to breadth and accomplishment, to human service; to beat back every thought of cringing and surrender....

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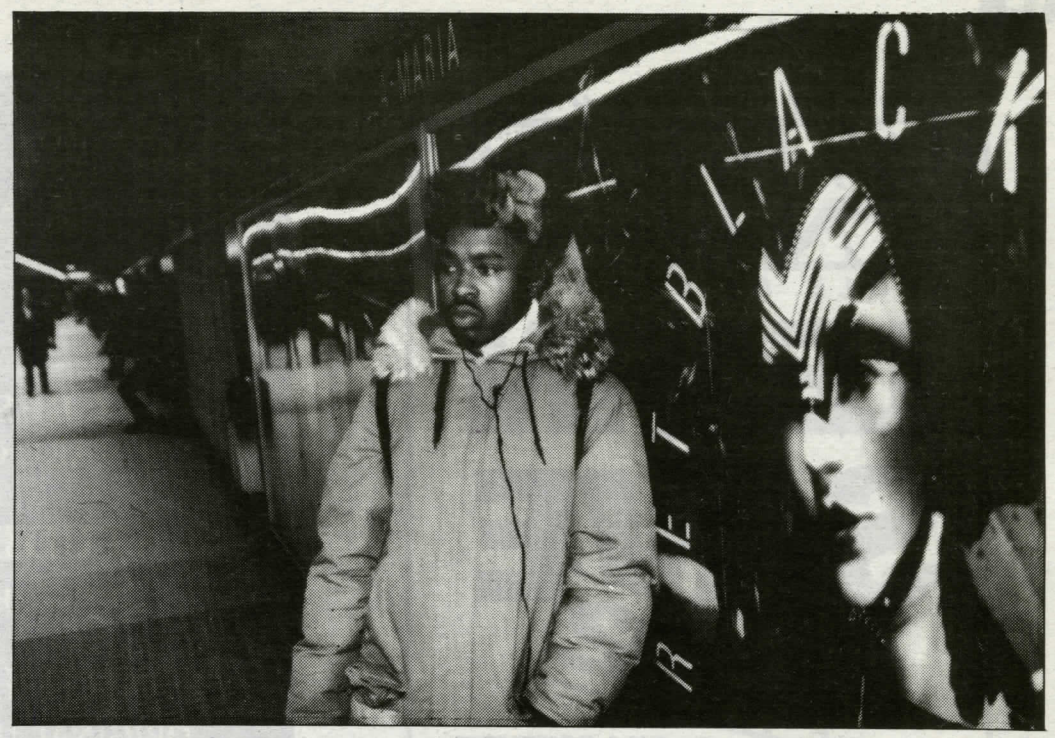

PHOTOS BY

MARCOS TOWNSEND

In memory of Osmond Fletcher, a brother who, while much of the community bowed down got off his knees to speak out against the police of Station 24. He was interviewed last summer by the Fifth Estate for their Black and Blue special. In the chill, grey morning of November 14, 1991 officers from the same station chased him down and he was shot dead.

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Hall Building — 7th Floor (SGW)
and
(Feb. 18 — 20 from 9 am to 6 pm)
Bryan Building (Loyola)
Campus Centre (Loyola)
Norris Building (SGW)
Visual Arts Building (SGW)

IT'S YOUR POWER:

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Women's hockey Stingers battle McGill to a draw

by David Goldsmith

Laurie Cartman took a pass from Natasha Wesch and wristed it home at 11:03 of the third period to tie the McGill Redmen 2-2 in a penalty filled game between the two neighbouring rivals.

Mc Gill jumped out to a 1-0 lead, with some hard work along the boards, and then took a 2-0 lead just after Concordia killed a three minute major to Martine Berube.

In a penalty riddled third period, the Stingers came out firing, outshooting the Redmen 13-2 and tying the game up on the power play. Coming back is nothing new for Concordia as they rallied from one goal down after two periods in previous games to lift their record against Mc Gill to 2-0-1.

Concordia's women's hockey is so strong, the team is split into two squads. The B-team plays league games for the Quebec University Women Hockey League, and the A-team plays club teams from the U.S., maritime schools and club teams.

Concordia's A-team will be competing in the provincials. This will test Concordia's skills to the limit because they will take on the best organized women's teams in Quebec. The provinicals are taking place in Bromont from Feb. 14-16.

Getting back to the B-team, Concordia's biggest challenge will come against front running St. Laurent this Friday. This is the final game of the year for Concordia. Head coach Les Lawton will have a week's rest to prepare the Lady Stingers for the game, and plans to concentrate on St. Laurent's two major strengths.

"We will have to practice our penalty killing drills because St. Laurent has a formidable power play unit".

"We must also get great goaltending otherwise St. Laurent will take the early lead, and with their relentless forechecking style, it will be difficult for us to come back," he said. "If we are able to accomplish those things and not retaliate with cheap shots created by the opponent, we will be very hard to beat going into the playoffs."

The game, to be played at CEGEP St. Laurent, may preview the finals since St. Laurent and Concordia will finish first and second respectively in league play.

WRESTLING

Four members of the Concordia wrestling squad qualified for the C.I.A.U. nationals, in a tournament held in Sackville, N.S. over the weekend.

Rob Dawson, Dave Chodat, Richie Schwartz and Anthony Merlo all qualified for the national finals to take place Feb. 28 in St.Catherines, Ontario.

Stingers head into playoffs on high note

Men's hockey to face U of T tonight

by Ron Rogers

The Concordia men's hockey team was hoping that the last two weeks of the season would offer them ample opportunity to put a few wins on the board. Thankfully that prognostication came true.

After beating up on hapless R.M.C. 8-2 last Sunday, their first win of the new year, Concordia kept the run going this past weekend, beating Ryerson 5-3 and Queen's 9-2.

The win over Ryerson on Friday in Toronto marked the first time since mid-November that the Stingers have won two games in a row. Steve Sonoski led the way for the Stingers with a pair of goals.

Saturday saw the Stingers travel to Kingston where they registered one of their more lopsided wins of the season, a 9-2 romp over the Golden Gaels.

Rick Ayotte led the Stingers attack with three goals and two assists, while Pat Ryan contributed a goal and four assists.

The Stingers now face the rather odious task of travelling to Toronto today and taking on the third place U. of T. Blues in a one game sudden-death quarterfinal. The good news is that the Stingers haven't lost to the Blues this year, winning 4-1 and tying 2-2.

"We've cut down on our penalties the last couple of games," noted coach Yves Beaucage. "We need to rely on defensive play against Toronto if we hope to come out on top. The team that believes it can win, will win."

A victory over the Blues would land Concordia in a best-of -three series against McGill, who received a first round bye. However, based on the last two months, that may be looking too far ahead.

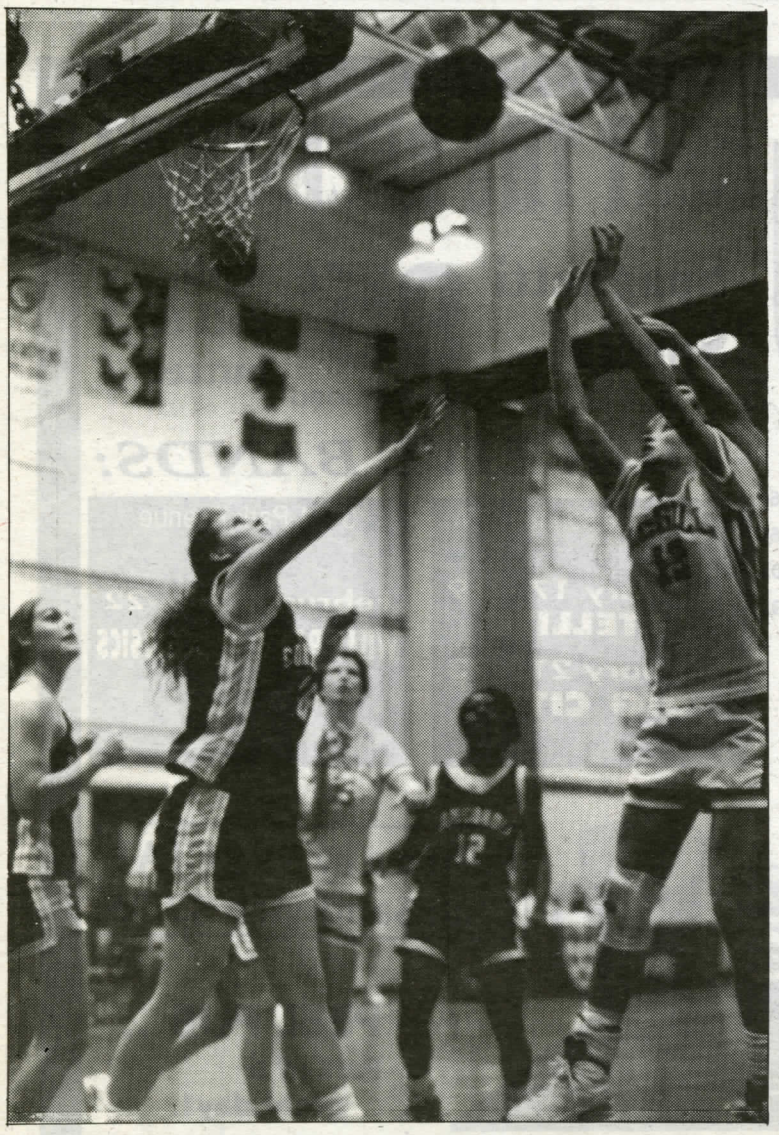

PHOTO BY: HAYDEE DAVIS-SPINKS

Concordia's women's basketball team saw their playoff hopes end with a 70-64 loss at the hands of rival McGill Friday night.

• • • TRIVIA • • •

1. Who is the active major league leader in home runs?
2. What was Dave Winfield's first major league team?
3. What is the last N.L. eastern division team to win the World Series?
4. What is the last A.L. east division team to win the World Series?
5. Who are the only two members of the 1980 U.S. Olympic hockey team still in the N.H.L.?
6. Former U.S. Olympic coach Herb Brooks coached two N.H.L. teams. Name 'em.
7. For which four N.H.L. teams has Roger Neilson been head coach?
8. When did Canada last win an Olympic hockey medal?
9. When did Canada last win an Olympic gold medal in hockey?
10. Before 1980, when did the the U.S. last win an Olympic gold in hockey?

PHOTO BY: HAYDEE DAVIS-SPINKS

Emerson Thomas (31) scored 13 points last Friday as the Stingers hammered McGill 98-79 at the Currie Gym.

Weak OUAA dragging men's basketball down

by Danny Clarke

How does a league drag down its best team by lack of competition alone? Just the assumption alone is preposterous, and paradoxical.

It's a challenge that Concordia men's basketball coach John Dore has had to face as the Stingers finish out their final two games as a member of the sorry East Division of the Ontario Universities Athletic Association. The gang travel to Toronto this weekend for games against the York Yeomen and Ryerson Rams.

Concordia and the rest of the Quebec universities have been asked to leave the OUAA because travel expenses and time constraints are seemingly posing problems for Ontario student-athletes.

Quebec schools (including Université de Laval) will join together next season, reforming the Quebec league that disbanded five years ago.

It's been said before, but to attract the eye of the all-powerful Canadian Interuniversity Athletic Union's top 10 gurus, scoreboard aesthetics are everything when it comes to weak competition.

Concordia, ranked first in Canada before the season started, dropped inconspicuously out of the top 10 in late November before returning to the elite group two weeks ago. Going into last Friday's 98-79 ho-hummer at McGill, the Stingers (now 12-1) were ranked tenth.

As of today, when the new rankings come out, they could disappear again.

Why? Because they dozed off against the 4-9 Bishop's Gaitors on Feb. 11 and were upset. Okay, they didn't have co-captain Robert Ferguson in the line-up and creative point gatherer Dexter John succumbed to stomach sickness early in the second half. It doesn't matter, the Gaitors stink - true -, but the Stingers are shoe-ins to win the division and get a bye to the national championships in Halifax (March 10-12). Absolution could come there.

But what of the 'great' cross-town rivalry with McGill? The Stingers have now beaten the amorphous Redmen in 18 of the last 19 games spanning four years.

Last Friday's game was as ugly as most of the games between these two have grown to be. John bounced back to score 23 while adding five assists, Ernie Rosa finished with 16 points and 11 rebounds and Robert Ferguson picked up 14 with 10 boards. Cam Matthison had 21 points for the Redmen with 12 rebounds and pesky David Jesperson added 22.

Answers

1. Dave Winfield.
2. San Diego Padres.
3. New York Mets, 1986.
4. Detroit Tigers, 1984.
5. Dave Christian (St. Louis) and Mike Ramsey (Buffalo).
6. Minnesota North Stars and New York Rangers.
7. Toronto, Vancouver, Los Angeles and N.Y. Rangers.
8. 1968.
9. 1952.
10. 1960.

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continued from page 15

and are available only on reservation and for a limited period, and are not accessible 24 hours. To address this need the ECSGA considers placing personal computers and printers (which will remain property of the ECSGA) directly in graduate student offices as an effective approach. It is not obvious that giving a large percentage of student fees to the GSA is the best solution.

The negotiations over the past year have not increased the ECSGA council's confidence in the GSA. We feel that certain incidents could clearly not be called 'bargaining in good faith'. An ex-GSA council member attempted to get the ECSGA council dissolved on the grounds that the election procedures had been out of order. (Not the case.) The GSA's original demand to the ECSGA council, as stated in their first budget, was $5000. While the council still had concerns about accountability and representation, it was ready to accept this offer when the GSA suddenly decided that the price would be over $1500 more. No additional services were mentioned, and no explanation was given for the change. This process has not increased the council's confidence in the good faith, responsibility and accountability demonstrated by the current GSA council.

The students who submitted the petition are concerned about the functions of and relations between the two councils. Users of the GSA house, they support the payment of $10.50 per student for all students. The ECSGA council is required to hold a referendum on this question. The referendum is scheduled for next Thursday, February 20th, at 12 noon in H-435.

Honna Segall
Women's Grad Student Representative

Brava!
They have succeeded in their CGA's exams

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Antonakakis, Helen
Armano, Miranda
Baard, Sylvia
Bedirian, Elizabeth
Cheng, Sai Chi
Claude, Marie-Andrée
Flood, Sheila
Goldman, Carl
Lapenna, Maria-Teresa
Masimango, Georges Ibango
Michaud, Mario
Minotti, Emilio
Palombaro, Gabriel
Sherbo, Michael
Speranza, Giuseppe A.
Verronneau, Kimberly
Wheeler, Lorraine
Yau, Samson Bing-Sing

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Amar, Eric
Amorosa, Giuseppina
Armano, Miranda
Buffone, Frank
Caticchio, Michele
Chaussé, Pascale
Gagnon, Line
Iannizzi, Ida
Lafrance, Marie
Lui, Shirley Shao Ping
Saluti, Maria
Siow you Sang, Therese N.L.
Verrelli, Anna

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Bubisutti, Daniel
Channevy, Alain
Cheng, Sai Chi
Cinq-Mars, Sylvie
Claude, Marie-Andrée
De Luca, Domenico
Dortmans, Anne-Marie
Gwiazda, Jack
Oliverio, Joseph
Orsoli, Remy John
Sisto, Dora
St-Onge, Sylvain

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Barnes, Peter C.
Bellocchi, Susanna Elis
Cheng, Sai Chi
Fong Shing, (Chin Kiaw) Linda
Guy, Michelle
Kozah, Caroline
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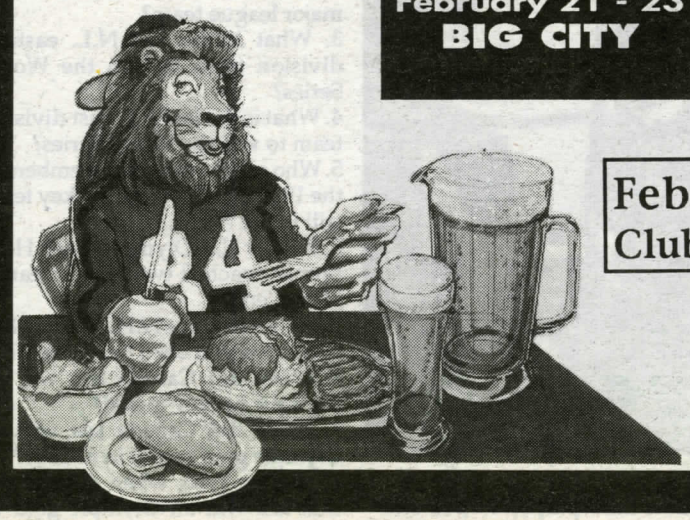
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